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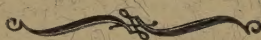
NUMBER 4

◆ THE ◆ CHRISTIAN REVIEW

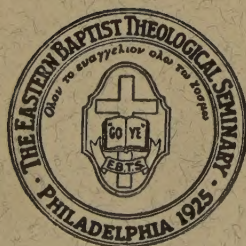
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OCTOBER, 1940



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...THE... CHRISTIAN REVIEW

A Quarterly Magazine

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THE EASTERN BAPTIST THEOLOGICAL SEMINARY

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Volume IX

OCTOBER, 1940

Number 4

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Editorial Notes

FEW AMERICANS of the present generation have been more deeply respected and admired than Oscar S. Straus, who died some years ago. It is said that as there was no Jewish synagogue in the community in the South where his family lived for the first few years of their residence in this country, they attended the Baptist church and received Christian instruction. Perhaps this early training led Mr. Straus in later years to divide his benefactions among Christians and Jews. Perhaps this also was responsible for his wonderful biography of Roger Williams, whom he calls "the pioneer of religious liberty," and for his naming his son Roger Williams Straus. What a different situation might have been created in the life of this gifted man if that Southern church had been churlish and un-Christian toward the Jewish family that came among them long ago as strangers in a strange land.

* * *

THERE ARE CHURCHES that are alive with evangelistic fervor. There are churches that are constantly planning salvation enterprises and carrying them into effect. There are churches that palpably possess the veritable Spirit of Christ. There are also churches of the "We, Us and Company" variety. They are forever originating events for the delectation of themselves and their fellow members. They delight in dinners. They rejoice in reunions. They love the "dear old church." Their energy runs riotously to social gatherings and bazaars, and expends itself therein. They have an open eye for the fleshly side of religion. Of cook-

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ing and catering and entertaining they know so much. Of cross bearing and real self-sacrifice they have hardly the remotest conception. All of this is Christianity without the cross. These people seem to feel that the end and aim of Christian service is to get together and have a good time. The busiest churches are sometimes the most barren. Their fussiness and busy-ness and strenuosity are simply signs that they are running around in a circle at breakneck speed. Christian training and community service and the preëmp-tive passion and an intense interest in worldwide evangeliza-tion do not come by the "Chicken Supper Followed by an Entertainment" route. Chicken suppers are well enough in their way, and entertainments are an excellent relaxation, but wrestling with God for souls should still be the chief task and highest privilege of every church of Jesus Christ.

* * *

AS A NATION we have grown to superb physical proportions in the course of 150 years. What a great body we possess! And this body is alert with immense vitalities. Men and women have been busy in the building and shaping and adorning this body. Have we correspondingly grown in intellect, in qualities that make character, in spiritual values and valuations? We have fashioned mechanical marvels, we have constructed skyscrapers, we have conquered one continent in the name of science, and bisected two continents in our search for speedier trade communications. But the fact remains that we have left still undeveloped the higher attributes of cultural appreciation and spiritual perception. Future generations will fail to honor us for our ingenuity in devising mechanical toys. Their study of us will lead them to condemn our crass and materialistic tendencies in education. Posterity will honor those few great souls who lived for eternity in the midst of time. Yes, and it will honor the humble many whose souls were avenues of revelation, who waited upon God that they might give the priceless things to men. The people who thought much and bestowed good gifts of the inner life, they of the kindly heart and the generous deed, they whose heroism was moral and

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who sacrificed that the Christly life might flow on in other lives—these are America's immortals.

* * *

A FEW YEARS AGO we met a minister who had found it difficult to obtain a pastorate. He was a good man, faithful in every way, a preacher of unusual ability, and a clear expositor of the Word of God. How he managed to meet his expenses during that year is a story by itself, and need not be told here. He lived, however, and while the comforts of life were not so many as formerly, he and his suffered no lack. He preached here and there Sunday after Sunday, but not until a year had passed did the fortunate church that obtained his services give him a call.

This minister, however, regards that year as one of the most fruitful years of his ministry, for in the leisure that he had he not only spent a large amount of time in reading, but gave himself especially to definite prayer for missionary work, at home and abroad, and for all the Christian enterprises that were most fruitful in the world. He prayed not only for these agencies, but also for their trustees, indeed for everyone connected with these institutions, and by name.

We have read most thrilling accounts of revivals that have sprung up in foreign mission stations, traceable to the prayers of individuals that were shut away from the world, and who often raised their hearts in intercession that spiritual blessings might fall on distant fields.

* * *

IN THESE DAYS of wartime and stress, when changes in the home, in occupation and in standards of living are altered to meet new conditions, all this ought to suggest to those spiritually minded, and who believe in the efficacy of prayer that there is unusual need not only for all earnest souls to receive a fresh supply of divine grace into their lives, but for a time in which their renewed strength, larger vision and wider purpose may be the occasion of a spiritual blessing to others. May we not expect a great revival to sweep over America this year? The revival has already be-

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gun, for the purpose which possesses the hearts of our people is prophetic.

To your knees, Christians, that the God of nations may stir the Christians of the United States to prayer; that the church may be revived; that the disciples of Christ may be freshly impressed with their responsibility, and that the unconverted may be brought in thousands into the fold of the Lord. Let the coming winter witness a deeper consecration than our churches have ever known, a more persistent effort to win lost men to the knowledge of Jesus Christ. Let us forget that it is a matter of the Convention program. Let us put all such things behind us and give ourselves to the work for which our blessed Master gave himself. Thus shall we serve both God and man.

* * *

IN HIS "NOVUM ORGANUM" Francis Bacon tells us that the human mind serves four false idols. There is, first, the idol of the tribe, made up of all the wrong concepts that reside in our own nature, in the general sense reactions of the race. Secondly, there is the idol of the cave, those individual distortions of the truth that come of personal prejudice and superstitious persuasions lurking in the dim-lighted caverns of our separate selves. There is, again, the idol of the market place, erected of all the inadequate notions that public opinion, with its jargon and passion, has engendered in us. And finally we bow before a fourth idol, the idol of the theater; because old wornout dogmas and philosophical systems, though they strut and fret their hour no more upon the stage, have left their properties behind them, and clutter our minds with a débris that keeps us from thought that is fresh and living and renewing.

If it be not too presumptuous, we should like to suggest a fifth idol. To the idols of the tribe, the cave, the market place and the theater, we would add a new image. For want of an adequate name we call it—though the term hardly satisfies us—the idol of the circus. And by it we mean to imply what we consider the worst and most subtle feature of modern thinking—the nervous, almost hysterical

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fear of what may seem trite and traditional; the desire to be curious and tangential, in the strange conviction that in being so we are "intellectual." We mean that preoccupation with the esoteric and abnormal which is likely, if left unchecked, to keep us from the life of the center, where waits our true and genuine heritage of joy and peace. In short, by the idol of the circus, with its love of "stunts," we describe our false notion of originality.

Almost a hundred years ago Ralph Waldo Emerson made a visit to the University of Oxford. On his return to America he remarked upon the bored, blasé, world-weary faces he had seen there among the undergraduates. The composite academic map was without one sign of relief. The gentlemen of Balliol and Oriel seemed to be saying: "There's nothing new and nothing true—and what of it?"

We have become a nation of record-breakers, a commonwealth of flagpole sitters, and as such we have captured the imagination, if not the respect of Europe. One is struck by the amount of space the British and French journals give to our enormous capacity for novelty. To read the London *Times* or the Paris *Le Matin*, one gathered that all one's kith and kin, left soberly behind, had suddenly turned berserker. Mere striplings were walking on their hands from Albany to Peekskill; girls hardly old enough to lisp were dancing for days without stopping to renew their beauty; and when the golden lads and girls grew tired, their elders came to assist their mad devices. Men hung to the Chrysler building as they once clung to their faith; they rode bicycles backwards until a wise providence either wearied their bones or returned them to the great deep from whence they came. Upon all the available ledges and pinnacles of earth men were balancing themselves in the air either for profit or for fame, or because they had no mother to guide them. It was the grand apotheosis of an age of competition, of our passion to be different and to stand out from the crowd; the first fruit of our advertising era.

The dream of our colleges is even a little corrupted. Our graduates may be ignorant, illiterate, undisciplined, pro-

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vided only that they are original. With what is often, one fears, an undue confidence, we urge them to "think for themselves." And, secretly, we hope they may "act for themselves," at least enough to come back and endow us with something. Life, said Epictetus, "is as a pitcher full of vipers, each one trying to get his head above the others." So, original we have all set out to be. The great circus is on—in business, in education, in religion—our one wistful regret being that our most original compatriots, poor souls, are in the care of the state and not allowed to entertain us openly.

* * *

DURING THE LAST FEW WEEKS two very vital questions have had a definite puncturing power in the minds of all thoughtful people here in America. One of these takes the form of, Who will be our next President? and the other takes the form, What is the latest news from the World War areas? The first of these questions at once suggests the further question, What are the essential elements in the character of a national President? Well, what are they? Certainly amongst the most essential characteristics are those of honesty, sympathy, progressiveness and courage.

* * *

UNDOUBTEDLY BOTH of the leading candidates possess a spirit of progressiveness. Their careers evince this quality most clearly. Each of them also has shown the possession of great courage, together with a defiance of handicaps and difficulties. When it comes to the matter of sympathy, a close and coöperative feeling of definite relationship with the great masses of the people, and a clear and sensible understanding of the meaning of human relationships in all their manifestations, the case is not so clear. It seems to us that at this point the Republican candidate has a vast advantage over the very ambitious and self-conscious Third Term nominee. The latter wants to be sympathetic in the large and rich meaning of that divine word; he also tries to be sympathetic; but his heritage, his training and his surroundings seem to have blunted the possibility of a sin-

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cere and profound appreciation of the people and their needs.

* * *

AS TO THE MATTER of honesty a somewhat different situation presents itself. Most people would say that the very heart and soul of honesty is exhibited in a determination to fulfil one's promises. When one promises with strong emphasis in 1932 that the National budget would be balanced, and after eight years the budget has never once been balanced the honesty of the promiser must necessarily be open to question. When the 1932 candidate promises that the number of governmental employees shall be drastically reduced, and when in spite of this the number is enormously increased the suspicion deepens. When many other promises are made and strongly stressed by words of oratorical eloquence and those promises are afterwards disregarded or repudiated suspicion is apt to merge into bitterness or contempt. For 150 years we talked almost altogether in millions when we discussed Government expenditures. In the last few peacetime years we have been taught to speak in billions and to red-ink the expenditure of those billions in terms largely of extravagance and waste. The New Deal experimentations on the part of strenuous servants of the administrative master have brought only confusion, conflict and failure. Efforts to destroy the position and power of the Supreme Court were interfered with by the outspoken convictions of certain brave Democratic leaders. Efforts to purge, chiefly by the characteristic method of smearing, these leaders were fortunately brought to naught by the votes of the people. So we might go on almost indefinitely. We leave the question of honesty to be decided by the honest appraisements of honest men.

* * *

AT A "NO THIRD TERM" RALLY in New York City the other day, Raymond Moley, former affectionate advisor to the President and one of the chief authors of the New Deal experimentations, said quite bitterly that "The Administration's drive for power could be described in four words:

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‘Must, Pack, Purge and Perpetuate.’” Affirming that the “Second Term” has been marked by a continuous effort to increase executive authority, he cited the four words in question as “the pattern of that drive for power.”

* * *

TO RETURN TO A MATTER of greater interest and more permanent importance we have just concluded what may be called a century and a half of evangelical revival. The subject calls for a brief historical review which we shall try to set forth. Are the Baptists of America overlooking an important anniversary occasion?

* * *

THE YEAR 1790 INAUGURATED a century and a half of revivals, and the First Baptist Church of Boston began the series in a revival with which it was visited during that year. Other denominations assign the commencement of this epoch to the town of East Haddam, Conn., and the date to the year 1792.

* * *

WE ARE NOW AT A POINT which naturally brings to our consideration one of the most remarkable periods in the history of religion since the days of the apostles. For forty-five years, ending with 1790, an apathy had rested upon the churches. The great religious awakening, commonly known as the Edwards revival, had preceded this torpor. It had continued for more than ten years. It had been prompted by the preaching of such extraordinary men as Whitefield, the Tennents, President Davies, Dr. Bellamy, and Jonathan Edwards. It had prevailed throughout the larger part of colonial America. It had had an important political, as well as religious, significance. It had promoted that unity of sentiment among colonies not too closely related, which afterwards brought their people shoulder to shoulder in the battles of the Revolution. As represented in the account of Edwards and others, it had been marked by extraordinary fervors, by profound heart-searchings and by marvellous inner experiences. Preachers had been so overcome

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with emotion as to creep up the pulpit steps on hands and knees, and congregations had risen to their feet as one man, magnetized by the power of the preached word. Little children had been the subjects of remarkably gracious influences. Entire communities had been converted. So intense had been the feeling that Edwards wrote his treatise on the religious affections to check the tendency toward excess. Then followed two inevitable results. Fanaticism asserted itself. In Eastern Connecticut and elsewhere, Davenport and others led their followers into wild extravagances, and the great revival was dissipated in the frenzies of extremists. On the other hand, a reaction followed in which gloom settled on many minds, some being tempted to suicide, as Edwards testifies, and then religious enthusiasm disappeared in a calm of forty-five years, unmarked by notable revival. The results of this great awakening were highly important, although numerically they do not seem extraordinary. The conversions numbered about fifty thousand.

* * *

WHY WERE THESE reactionary results of which we speak inevitable? Because the minds and hearts of men had been subjected to an excessive strain. The preaching of the day exalted the supernatural. The divine side of truth was emphasized and the human side was ignored. The sovereignty of God was magnified into an awfulness before which men trembled as helpless creatures groping for some ray of mercy which they dared not expect, and ignorant of that infinite love which in Christ is ever reaching out for the fallen. The smallest sin was represented as deserving eternal sufferings, on which a holy God could look with rejoicing. Religion appeared in tragic robes, enacting the solemn drama of the universe. The strain was too tremendous. Extravagance and reaction into apathy were inevitable consequences.

* * *

IN 1790 THE LONG RESPITE was broken. Moore's history, as quoted by Dr. Fish, says: "The revivals in the First and

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Second Baptist churches were the first in the series of revivals wherewith God blessed Boston. The tide of evil with which the city had been flooded for half a century then began to turn." The leader in this revival was that patriarch among Baptists of Boston, Rev. Dr. Baldwin. The results were about 200 conversions. The event of 1792 had a similar organic relation to what followed. This occurred in East Haddam, Conn., in the form of an extensive religious interest, conducted by Edward D. Griffin, afterwards so eminent, then pastor of the Congregational church in New Salem. It was not long before Mr. Griffin became pastor of a church in New Hartford, Conn., at which place another awakening of great power soon took place under his administration. In both of these neighborhoods similar revivals occurred in many churches. Mr. Griffin became noted as a preacher of great evangelistic ability. He was called to the pastorate of the Park Street church in Boston, where his intense preaching aided materially in giving to the location of its meeting-house the name of "Brimstone Corner." In the lecture-room of that church may be seen the likeness of Dr. Griffin, apparently a large man, with broad, benevolent countenance, amid the likenesses of other illustrious pastors of the church, among whom appears Dr. Edward Beecher.

* * *

FOR FOUR YEARS, about the opening of the 19th Century, a great revival prevailed in Kentucky and Tennessee. It was marked by extraordinary physical manifestations, violent jerkings, bouncings, intense rigidities, and trance conditions of bodies, affected with what was called "the power." At least 10,000 persons were added to the Baptist churches in this awakening. It was then that the Cumberland Presbyterians were separated from the main body of the church. It may be remarked in passing that good authorities credit the Presbyterians in Tennessee and other Southern States as the originators of that peculiar Methodist institution, the camp-meeting.

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FROM THAT TIME revivals were frequent here and there. In Farmington, Conn., in 1799, sixty-one professed faith, and in 1821 250. In Pittsfield, Mass., there were 141 converts in 1821. In many other towns and villages in those States, and in Vermont, similar awakenings were experienced. Dr. Finney, writing about the year 1835, speaks of 100,000 who had been added to the Presbyterian churches in the revivals of the preceding ten years. The same preacher in 1831 conducted meetings in the Chatham Street Theater, in New York, through which 2,000 were added to the churches. In 1842, 4,000 were brought into the churches in Boston. From 1815 to 1840, says Dr. Gardiner Spring, the Spirit was poured out on 400 to 500 churches annually, and during several years from 40,000 to 50,000 made profession of faith each year. "The period from 1792 to 1842 was especially fruitful. There was scarcely any portion of it but was graciously visited by copious effusions of the Holy Spirit." Bishop McIlvaine, of the Episcopal church, says that about seventy-five to one hundred years ago the churches of his own order were accustomed to participate in these revival influences. The fact will seem strange to many readers, accustomed to seeing Episcopalians standing rigidly aloof from evangelistic movements. Yet it is not so long since Wall Street poured its brokers and bankers into Trinity Church, crowding it each day at noon to listen to the fervent appeals of Missioner Aitken, from the Established Church of England, and join in his earnest extempore prayers.

* * *

THE WORK IN VARIOUS institutions of learning was very important. Under the masterly preaching of President Timothy Dwight, in 1802, in Yale College, hitherto a nest of French infidelity, an intense religious interest was awakened, and fifty-eight young men were converted. By the way, the same institution did not pass beyond the need of similar influences, for in the Sheffield Scientific School, in 1886, when a class was asked who Stephen was, six young

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men in a row could not tell, and the seventh said he believed he was an Englishman. In Princeton College, in 1815, under Dr. Ashbell Green, forty-one of 105 young men were converted. At West Point Academy in 1826, there was a revival in which Bishop McIlvaine participated. Readers of the very interesting life of Mary Lyon well know what a powerful religious influence she exerted in the Holyoke Seminary of which she was the founder and principal. These are but a few among many instances.

* * *

THE MOST NOTABLE EVENT of the century, however, was the revival of 1857-58, the greatest in American history. Extensive disasters in the business world had prepared the way for it. The visible agency in its inception was as significant as that employed in some other great events. A cow kicked a lamp over and Chicago was burned. A devoted city missionary, Rev. Mr. Lanphier, assembled three others with himself for prayer in New York City and America was set on fire. The meeting grew. In three months it was known throughout the city. It was transferred to the old Dutch church on Fulton street, long since torn down. It set the pattern for revival services over all the land, as a noonday prayer-meeting for business men. Its method was that of brief, crisp, stirring addresses and prayers. The lay element came to the front. Requests for prayers were sent in numbers to be presented at the meetings, and numerous remarkable answers to prayers thereupon offered were reported. For the first time the newspapers by their extended reports became vigorously helpful to a religious movement. The penitent were observed to find Christ without the long delays and severe struggles that had marked former revivals. The telegraph, with the railroad, gave facilities for rapid communication between distant points never before enjoyed in similar circumstances. The consequence was such a revival as probably the world had never before seen. The country was alive with one spirit and one interest. Five hundred thousand souls are said to have been converted in one year.

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OF EVANGELISTIC MOVEMENTS since the great revival we shall not attempt to write. Suffice it that they have been such as to complete the record of one hundred and fifty years. There are denominations, indeed, in which many churches, from year to year, report not a single conversion. But there are multitudes of churches in which evangelistic methods are steadily pursued, and converts are quietly gathered in by scores and hundreds. Indeed, one of the signs of the times is seen in the fact that revivals which a century ago would have been put on record as marvellous, now take place almost as a matter of course, and are not thought exceptional enough for more than passing mention in the newspapers. Between the years 1850 and 1870 additions to the churches numbered 3,143,408. From 1870 to 1880, one-half of the time, they numbered 3,392,567. No great, land-wide revival is on record during the latter period, but the more than duplicated increase suggests that the fruits of 1857 and 1858 were not alone in the recorded conversions, but in the spiritual impulse as well, which made the following decades a period of luxuriant harvest. America, in its everyday mood, is more alive with Christian enthusiasm now than ever before. The century, from 1800 to 1880, had seen brought into the churches 9,701,091, more than one-third of whom had been converted during the previous decade. The increase in population had been in the proportion of nine and a half to one; of church membership, twenty-seven and a half. In 1800 there was one church member to fifteen of the population; in 1880, one to five.

* * *

HOW SHALL WE ACCOUNT for the marked difference between the eighteenth and the nineteenth centuries in respect to consistent evangelical power? Shall we ascribe it by wholesale to the divine sovereignty? So does the Mussulman solve all questions by an appeal to fate and the will of Allah. The divine sovereignty uses methods. The method in this instance has been that of an increased intelligence. In quality of thought and of moral feeling nothing can sur-

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pass the day of Jonathan Edwards. A nobler, richer mind has not appeared since Augustine. In keenness of intellect and in comprehensiveness he is unsurpassable. Yet, while the logic and the metaphysical acumen of that age were of the highest order, there was room for great improvement in practical intelligence. Men had to learn that Edwards had not summed up all wisdom to the human will, although his logic was unimpeachable. They had to learn that there are more direct ways of reaching the souls of men for their everlasting good than by the splitting of hairs and the constructing of systems of metaphysical theology. They had to unlearn the morbid dread that they might do something that would interfere with the sovereignty of God. They had to learn that from the lowest point of creation to the very throne of God there is a continuous ascent, not broken by abrupt cleavage, which separates the natural from the supernatural; that, therefore, Christianity is the religion of nature. Within the century the Baconian method has been urging its way into the midst of all religious thinking and activity, modifying theology and forcing attention to Jesus Christ as the sum of the religion of the Bible.

* * *

AGAIN, EVERY RELIGIOUS MOVEMENT that constitutes an historical epoch has at the heart of it a great idea. In Wickliffe's day the central thought was—the Bible the only authority. In Luther's day it was justification by faith alone. In Wesley's day, the day of Jonathan Edwards—it was the witness of the Spirit, bringing a curious sense that one is a child of God. In our day it is an objective salvation, a redemption, completed in a crucified and risen Saviour. Through the centuries the Christian world has been working its way to this, the simplest truth of the Gospel, the glad tidings which was the power of the preaching of the apostles. Subjectivism in religion breeds mysticism. Introversion breeds morbidness and spiritual egotism. The soul is saved, not by self-examination, by feelings and experience, but by hearing the Lord, crucified and risen, cry with a loud voice to the dead, "Come forth," and by obey-

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ing. It is this truth, a completed redemption offered for the sinner's acceptance, that gives to the evangelism of today its vitality, and is promising to convert the world.

But that which constitutes the crowning glory of this period we have not yet touched. Out of the heart of this national evangelical movement sprang the great organizations which have done, and are still doing, so much to promote the spread of Christianity. Sunday school unions, missionary boards, Bible societies, tract societies, and various other associations for organized Christian effort are the direct offspring of the revival spirit. In the extensive intervals which marked the opening of the century, many of the most noted missionaries were converted—Hall, Newell, Mills, Judson, Nott, Rice, Bingham, King, Thurston, and others. This spirit of revival, in England as well as in America, set in movement the forces which have caused the Bible to be translated into more than three hundred and fifty languages, while heathen lands and isles of the sea are dotted with Christian churches and communities. Surely these great events entitle the hundred and fifty years that have passed to be characterized as among the most remarkable since the days of the apostles.

* * *

IT WOULD BE INTERESTING to discuss the lives and characteristics of the great evangelists whom this period has developed—Nettleton, Finney, Knapp, Kirk, Moody, Chapman, Sunday, Gypsy Smith, etc. But space is lacking.

The relation of all this to the welfare of our country, its influence upon our destiny and the future of the world, is a topic also forcibly suggested. The magnificent purpose and providence of God can be easily recognized in these special workings of His power in America.

Bearing in mind that there were revivals not only among the Baptists of Boston, in 1790, but in Western Pennsylvania, and Southwestern Virginia as well, why shall we not regard the year that is now drawing to a close, as the proper one hundred-fiftieth anniversary?

The Minister's Use of Leisure

BY ARTHUR EMERSON HARRIS, D.D.

IN ONE of the Apocryphal writings not included in the Bible, the book of Ecclesiasticus (38: 24), we read, "The wisdom of a learned man cometh by opportunity of leisure." Such a statement sets one to thinking. Then there is a right and a wrong use of leisure! And if it be true that every opportunity carries with it a corresponding responsibility, we can readily understand how the question arises, "in what way may we decide the difference between the proper use of spare time, and the employment of leisure to disadvantage?" The words quoted were written two centuries before Christ, in times when manual labor occupied many more hours each day than in this age, and when spare time among what we call today "the toiling class" was the exception and not the rule. We are witnessing a reversal of all this today in decreasing periods for work, and extended time for leisure, so that it may be challenged whether the average individual appreciates now as much as in the former days the true value of toil or the benefits of released time from the daily routine, or whether much consideration is given to a constructive, creative use of both labor and leisure. So far as work is concerned, it needs little argument to discover its advantage to mankind.

"This is the gospel of labor, ring it, ye bells of the kirk,
The Lord of Love came down from above to live with the men who work.
This is the rose He planted, here is the thorn-curst soil.
Heaven is blest with perfect rest, but the blessing of earth is toil."

What is more true than this, that it is labor that makes released hours from business acceptable and enjoyable. He who never has toiled knows nothing of the luxury of cessation from toil. Solomon (Ecclesiastes 3: 1-8) has reminded us that there is a time for all things, a time for planting and a time for reaping, a time to weep and a time to laugh, a time to be born and a time to die. So, too, there is a time to work and a time to play. Who has not observed that

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there is a fundamental principle underlying the economy of God's grace in a world like this, appointing appropriate intervals for leisure, and making room for seasons according to a divine order written in the universe in which we find ourselves. These laws operate unerringly and unalterably. They are specifically recognized in Scripture as being ordered for the welfare of the race. Daily hours of sleep follow those of work and recreation. A weekly day of rest comes after the end of six days of labor and provides one day in seven for worship and the cultivation of communion with the Unseen.

This fellowship with God and spiritual renewal is further guaranteed in the Sabbath year which was enjoyed by divine enactment, and which involved rest for the land as well as for the people and also included a readjustment of relationships as well as of ownership. Beyond all this, a Sabbath of Sabbaths was commanded for God's people, to be observed as a jubilee year, postponing, for that year, all tilling of the land. These provisions gave to the people of God a sense of security and seclusion, and came from the hand of a good God, who not only created, but continually sustains and preserves His children in body and in mind. They persuade us to a recognition of this need of leisure as well as the necessity of work.

When we come to the New Testament, we find Jesus commanding the setting apart of leisure hours, and declaring occasional retirement to be indispensable in a busy life of service. "*Come ye apart and rest awhile*" our Lord urges, and the record adds the reason, "*for there were many coming and going.*" Jesus not only suggested such a holiday and prepared for it, but He also shared it with His disciples, even indicating the place of retreat. If Jesus needed rest in His day, how much more do we in our day and generation!

In discussing this subject, it is necessary to define what is meant by "leisure." We must differentiate between mere lazy inactivity or idleness and holidays as the logical reward of toil. We are not debating eventual retirement

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from active service after years of continuous toil. We believe in that too; but the issue at the moment is a provision for periodic withdrawal from the daily grind, in order to freshened attacks in the battle of life, retreat from ordinary and customary duties to indulge in recreative, recuperative, rejuvenating activities. As we have already intimated, an appointed holiday is no holiday at all for those who do no work, but who belong to what has been inaptly termed "the leisure class." Labor and leisure are the complement of each other, and the corrective of both.

It is labor that makes leisure sweet. Hence the word "leisure" is never a synonym for laziness, spare hours for idleness or loafing, but rather a change of occupation. We are contemplating what one has termed the "Creative use of leisure." One of the Greek philosophers dared to distinguish between leisure and recreation, and we must not confound them. Recreation is only one use to which released hours may be put. Work may be done for one's livelihood or at any rate, not directly for its own sake, but rather be superimposed, and as a means to an end. Recreation is for recovery of energy expended in the performance of that work. Leisure on the other hand, is for the enjoyment of occupations often self-imposed, and obviously pursued for their own sake. Some would use spare time to recover the balance of muscle and nerve disturbed or exhausted in the exercise of duty, and now in need of renewing. Recreation usually does that. Leisure, however, is the sum total of time not necessarily occupied with actual labor, or for bodily renewal. In one way we really live for leisure, not for work, although there is a sense in which both labor and leisure secure for us such worth as lies beyond the things of time and sense, and transcends both. Thus we are given time to expand in communion with our own thoughts, and with God, who created us. Leisure is one of the rich rewards of toil. Said Chesterton to his son, "Every moment we now lose is so much character and advantage lost." He who is provided with profitable hours of rest must accept responsibility of that time so allotted.

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These resting places in life come in various ways, and not always at regular intervals. They are often vouchsafed to us according to our needs, and we are wise if we avail ourselves of them to our profit even though thrust upon us as "enforced leisure." Ruskin in one of his essays speaks of days when we are laid aside by accident, against our will, of seasons of breakdown or incapacity. Sometimes this rest is brought about by affliction besetting us or our loved ones, and compelling temporary relaxation. Some of our leisure is allotted us, as in school, when hours of study are followed by recess for play, or in business when working days are interspersed by Sundays, with additional legal holidays now and then, or when we are granted "times off" or enjoy "times taken off." Again there are occasional enactments when certain days are set aside to honor some person or event, holidays that are not included in the regular calendar. Thus our time is to a certain extent budgeted for us. We have learned that "all work and no play makes Jack a dull boy." Most of us believe in a time for cessation of everyday duties. The reason for laboring this point is because there are some people who argue that holidays are wasted time. This matter of time is a curious question after all. A man says he has "*no time*" for this or that, yet he has all the time there is, and what is done or left undone is, to a certain extent, a matter of his own choice. Granted that some hours each day are not at his disposal but belong to an employer, or someone to whom he is responsible, these hours usually are only a third of his day. The remaining time is engaged in occupations that are very largely according to his own desires and tastes. We generally find time to do the things we *want* most to do. In the olden days of "antique notions and ideas," manual labor was thought to be incompatible with the acquisition of learning, or participation in government. These were left to men who were not required to give all or any attention to business, and who enjoyed sufficient leisure. This notion is not so ancient either. As late as 1851 there is a record of Commissioners in the time of Henry VIII proposing to "confine grammar

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schools to the children of the gentry." Even in our day there is a widespread idea that some are "meet for the plow, and others to rule." There was a day when a man made all the parts of the article he produced, and labor was therefore an education and development in skill. The modern machine has decided for all time that manual labor, for the most part, has ceased to be an education. The industrial revolution of this machine age has therefore abolished these outmoded ideas and the justification for any man to spend all his time solely in manual labor has perished. It is not today a source of satisfaction as formerly, but becomes drudgery, and it is not an education. Periods of leisure are now provided for all who toil. Besides limiting the hours of work, several hours each day are guaranteed for release from toil, with Saturday afternoon, and in some cases all day Saturday, for enjoyment. The pity of it is in our modern set up, not that some work so hard, but that there are those who play so hard, and give little or no attention to the proper distribution of these released hours that they may be devoted to self-improvement as well as used for recuperation. Life at its fullest is for growth and development of the human spirit, and leisure ought to be our growing time. There should be a proper relation, therefore, between the time taken for recreational pursuits on the one hand, and the use of leisure for profit to ourselves and others. The body has its claim for relaxation, and physical rest should have its share of time at our disposal in order that it may extend its helpfulness into future hours of both labor and rest. The key to a leisure that blesses and is not misspent, is that the master of the house is in control, or perhaps better, that he is under the control of Christ, who is made Master of all our time. His presence will settle our program for labor and leisure. The question that arises is this, "How shall we so use our resting time that it may contribute to the highest good of all?" We remember the story told by Jesus of the house that was vacated after the exorcising of an evil spirit. Nothing had been put in his place and the demon coming back and finding the place

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"empty, swept and garnished," went away to return later with seven other devils worse than himself. "*And the last estate,*" said Jesus, "*was worse than the first.*" This was the opportunity of the evil spirit, and the calamity faced was that the man, thus relieved of an intolerable intruder, did not at once people his abode with desirable occupants worthy of admittance. In like manner our leisure may be imperilled when proper provision is not made for its use and advantage. The toilers of our day are clamoring for more free time, and we would not deny them that privilege. Yet with society organized as it is, and with manifold temptations to dissipate these hours of spare time, additional leisure may degenerate into mere idleness, not to say debauchery.

In such a case, toil is not an unmitigated evil, nor is leisure an unmixed blessing. Many a man has as many free hours as he can be trusted with. This is not to say a man should therefore have less leisure, but that he must be prepared to use it rightly when it comes to him. It is for this reason many a man retired on pension comes to a speedy end. He has not learned how to spend the time released, but permits it to become mere idleness, and misused leisure leads to disintegration. John Ruskin once remarked, speaking of musical compositions, "there is no music in a rest, but there is the *making* of music in it." We keep this in mind in our present discussion of the profitable use of leisure. There are immense possibilities latent in every rest period. To keep the figure used, a musical rest is not coming to the end of the composition or aria, but a sudden pause in the midst of the song. Leisure, likewise, is a break in routine occupation which leads to change of employment and to added efficiency. After a while we shall join in the chorus again! What shall we do during these rests when the band is not playing? We could do nothing but wait in expectancy; we could merely mark time till we begin again; or we may choose to make the rest contributory to that which is to follow. The value of the musical rest depends on the performer as well as the listener. For

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this reason it is apparent that, for some people, spare time needs to be supervised. Happy is the man who can by self-discipline so budget his leisure hours as to make supervision from without unnecessary. Edmund Burke writes of those in military service who will use each respite from war to contrive some new military objective. Thus it should be with us in the battle of life. Each breathing spell is for future attack and ultimate victory.

Before we deal specifically with the minister's use of leisure, we must establish in our minds first of all the evaluation of periods set aside for recreation and rest. In a commercial age like ours, possessions are prized according to a monetary standard, and are usually appraised by the number of hours of labor expended on their production. The real evaluation of a possession, however, is the time allotted to us to enjoy it. If there are no hours when we may devote ourselves to the full appreciation of the things we own, it may be questioned if the things we possess have real worth for any of us. A man about to die finds no value in a handful of gold or diamonds. The excellence of anything we own is therefore relative. So it is with these hours given us to live. To toil twelve hours each day and to eat and sleep twelve hours, would not be true living. It is to be doubted whether work was ever meant to be an end in itself; it is only a means to an end. It is true that in the curse of the garden which came upon man because of his disobedience, work that should have been delightful has come to be toil that is irksome, often degenerating into an intolerable burden. "*In the sweat of his brow*" man toils where he might have simply labored. Leisure for us, then, is temporary release from labor that it may not become drudgery. There follows in view of this the conviction that we live for leisure and not for work. Toil is in order to leisure, but leisure is in order to growth, and to the fulfillment of that purpose for which God has placed man in this sphere of time. So while toil is not normally the end of our existence, it is certainly not true to say that we are here to be idle. The end for which all these activities of life is

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meant, should transcend the means by which we reach that goal. The Greek philosophers rightly, then, differentiated between leisure and recreation. The latter is rest from work, while the former is release from service that room may be provided for other and different activities. Incidentally it would be of interest to discover how people of note and achievement have used their spare time. A brief perusal of the biographies of great men in every rank will reveal some startling facts. For instance, Dr. Barnado, before he became a physician and the friend of outcast children, spent his leisure hours in searching out the poor homeless waifs of his city. The evangelist, Dwight L. Moody, another example, made his living as a shoe salesman, but devoted as many hours as he could muster to seek and save the lost.

Another avenue of investigation would be the way God has used the vocation or avocation of men for the furtherance of the Gospel on mission fields. McKay, of Uganda, much to the disgust of his cultured family, insisted on doing manual labor in iron and steel, soiling his hands with the grime and grit of that occupation. But he found it stood him in good stead when he came to his field of missionary service in Africa, for it helped him win the respect and recognition of the king of the territory in which he was working, being skilled to fashion a hermetically sealed casket for the transportation of the Queen's body to her burial place, and later to build iron boats that floated him and his party up the fast rushing torrents of the Nyanza river.

McCaul was an architect before he gave himself to missionary work in Japan, and found this knowledge and aptitude a valuable asset in transforming pagodas once used for idol worship and now abandoned, into temples of worship of the living God. Thus many a layman has done his work for the Lord in spare hours because that was his only opportunity of rendering service.

Having thus dealt with the subject of labor and leisure in general, we consider the work of the preacher in his min-

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istry among men, and the use of time remaining to him after his daily activities are over; hours that he can call his own. The laborer in shop or factory usually reports to a foreman or boss. Not so the professional man, or those in business for themselves, and hence these are not answerable to another. The clergyman is in this latter class. He is responsible to God for the proper use of all his time, but he is not required to give an immediate account to anyone. His parishioners trust him to work out his program for himself. Unless he is careful, he may find himself busy about nothing, and when he thinks he is working, he may discover that he has been really idling away his time. This is one of the minister's problems. He must learn to budget his hours each day, and hold himself more or less strictly to some schedule in order that it may not prove to be time misspent, thus leaving no room for real leisure. We remember Ruskin's remark concerning some who are "so busy that they are never less busy at leisure." It may be true that we are kept occupied and yet accomplish nothing. The only way to make these hours at our disposal really count is to enter into them with zest, and capture their possibilities as they pass, whether they be hours of labor or of leisure. The budgeting of our time need not be a question of doing this or that, but that the day may be so apportioned as to leave ample opportunity for the things worth while, that will make for the enriching of our lives. We need to settle the question, "How may a minister be sure to retain sufficient hours for leisure?" before we determine how he shall use that leisure. As we have intimated, all time should be budgeted either in the mind or on paper. It is so easy to fritter away a morning, and deceive ourselves into thinking we are busy. We go into the study, for instance, take down a book here and another there, with no objective in mind. We pick up this magazine, we make a few notes, and presently we find the morning is gone before we know it, with nothing accomplished. The same is true of our visiting. Instead of making a list of places to be visited in sequence with the goal of covering all the congregation in due time,

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we call here and there promiscuously, hit or miss, without having included in any given time a chosen locality, and with the result that some are remembered and others neglected. Just as the Christian is responsible for the way he spends the money entrusted to him, so with the stewardship of time. Many a minister gets little time off because he does not know how to organize his work, rather than because he has too much to do. Hence it is necessary for him to systematize his hours of study and of visiting, that he may avail himself of the mete of leisure due those who are faithful to their tasks. In his essay on "The Use of Leisure," Sir John Lubbock asks that some of our spare time, if not all of it, shall contribute to our life-work. It is not merely a question as to what a minister shall do with his leisure hours, but rather what shall they do for him. The fact that he is free from preaching engagements, from studying, or even from visiting does not warrant a reckless use of the hours that are left, any more than a man who regularly and consistently gives a tenth of his income has a right to feel there is no responsibility regarding the expenditure of the nine-tenths that remain. For this reason we evaluate some of the dimensions in the use of the minister's leisure. One can draw a large profit from the variety of ways in which we purpose to use our leisure.

We consider first:

I. PHYSICAL RECOVERY

It may seem trite to say that these material necessities are in no way different from those of others engaged in sedentary occupations. The highest standards of bodily strength and endurance must be the criterion. Some of the minister's leisure must be devoted to the building up of his body. Because Sunday is the preacher's work day, some other day should be selected and strictly kept for complete cessation from the ordinary routine of service, however sacred and precious and pressing that ministry may be. Many a cleric has failed at this point, when it should have been obvious that neglect here is bound to bring disaster soon

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or late. To fail in the necessary care of the body and to neglect the provision of appropriate rest and recuperation is a sin against nature. We have no need to enumerate the many opportunities for physical exercise. Each will make more or less appeal in a given case, but some provision for the body is as necessary as spiritual food and strength are imperative for the soul. Gardening is one recreation that brings physical renewal. So also floriculture and even agriculture. Milton chose work in his garden as mere pastime, but it proved to bring to him physical endurance and lasting benefits. Boating, fishing, horseback riding, hiking, are all included in such exercise as will contribute to this end. This phase of the subject requires no elaboration because it is self-evident.

II. MENTAL RELAXATION

We are not speaking of educational values just now. The relation of education to the use of leisure will be considered later. But we have in mind mental agility and alertness. The minister is continually engaged in mental pursuits, they interpenetrate the whole of his manifold activities. Mental relaxation, therefore, does not mean that the mind is to be in a state of vacuity at given periods, but that instead of poring over tomes of theology, one may choose to delve, for instance, into the great poets, or explore the riches of the finest literature at his disposal. Even the realm of fiction is open to the minister and will furnish much material for illustration and embellishment in many a sermon. The well trained mind has special need for frequent mental refreshing when not committed to mental activity. More knowledge and wisdom and skill can be acquired in processes that will not be drudgery, but are different in character. There is a margin here between what is purely mental gymnastics, and what may prove to be exhilaration of the mind. It is in this direction that a man's hobbies may be a happy release from the deeper occupations of the mind, and provide some more fascinating form of mental exercise that shall rejuvenate and not weary into what we call brain fag.

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As reading is part of the mental discipline of a minister, as well as a source of information and knowledge, it may be to some extent employed for suitable relaxation, and at the same time supply much material from which he may draw in future days. In this sense, leisure and education go together. Even literary pursuits can become part of the relaxation secured in spare time. Experimentation in a laboratory, the mastery of the art of photography, the study of science, or of music for the awakening of tastes and for the uplift of the soul, poetry for the cultivation of the imagination, the study of astronomy, of botany, of biology all make their appeal according to preferences and aptitudes. But the point is they need not tax the mental faculties, while they do develop and expand growth.

III. SOCIAL REFRESHING

A minister is as much a social being as his fellows who are engaged in other walks of life, and the relations he bears to others in this regard play no small part in the manner in which he employs his leisure time. A clergyman is in no wise exempt from a program of social activities to claim his attention. He must not disregard this side of his nature lest he become drab and stale. He needs the refreshing that comes from social relationships. But herein lies a problem not easy to solve. To what extent shall a minister engage in many of the social events of a community, and in such a way as shall be consistent with his calling? He will use some of his leisure in intercourse with his friends. Where must the line be drawn when he should eschew certain popular forms of social amusement and activity! Surely one determining factor is, again, what will this given activity contribute that is worth while in a ministerial career. Questionable amusements and functions in the social whirl he may easily avoid, if his total influence is to be considered. But what shall he do about those personal habits and engagements that may be thought of as being "on the border"? What the average non-Christian thinks a minister should shun surely has some bearing on the deci-

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sions he will make in this regard. Who of us would be satisfied to have one who is not a disciple hold a higher standard for a minister than we as Christians allow for ourselves? It is not always a question of right or wrong, but of expediency. The Apostle Paul sets the standard, "*If meat make my brother to offend, I will eat no meat while the world standeth.*" And that other word of the Apostle, "*Christ shall be magnified in my body.*" It is easy to make the wish father of the thought, and persuade ourselves into believing many indulgencies are permissible on the ground that "the end justifies the means." This is the fallacious argument for desecrating the Sabbath by engaging in all kind of sports that are beneficial enough for physical rejuvenation, forgetting that there are six days for this physical rejuvenation, and that the Lord's Day belongs to Him, in order that all of it may contribute to spiritual strength. How many of us fail to do the things that we know so well to be right and best! So there is a direct bearing on this whole question as to what use we shall make of our leisure in the matter of social activities, and the wise choice of convivial relationships that occupy the hours we may call our own.

There is another matter in relation to leisure that is worthy of the minister's consideration.

IV. EDUCATIONAL REËNFORCEMENT

We have spoken of mental relaxation, but we now recognize the need of a full discipline and development of the mental faculties in acquiring additional knowledge. The minister will desire to make good use of his spare time for self-improvement in this direction. We do not finish our education when we leave college or seminary. We were warned then that it was but the beginning, and that we had only learned *how* to study. Education is a continuous matter. It is intended not only to be vocational in order to fit us for life's work, but ideally it should be humane and equip us for life's leisure. Education, rightly directed, may be used to train us in the right way of using leisure, that it may not be misspent. Therefore it can be, in the last

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analysis, for self-gratification as well as equipment. It may prove to be for us, in our moments of leisure, of immense satisfaction to the longings of the mind. This is a point too often forgotten. Life is something more than mere layers of work and play piled one top of another. We must beware that we do not bow to the danger of misusing education, and more, the peril of abusing leisure. Hardy in his "Return of the Native," asserts concerning a certain man who loved his kind, "he had a conviction that the real want of most men was knowledge of a sort which brings wisdom rather than affluence." This is the crux of the whole argument. Work and leisure alike are not for earthly gain which perishes with the using, but for those eternal possessions which time and change can never take away.

And last but not least:

V. SPIRITUAL RENEWAL

The need of personal nurture in this direction is as great as that of the lay folk to whom we minister. We neglect this need at our peril. We cannot ask others to be what we ourselves have not sought to become. We must "take time to be holy." So often we go to the Scriptures seeking texts to make sermons for others, and we forget to search therein for food that will nourish our own souls. We need to take time to read God's Word for our inner spiritual life. Some of our leisure hours must be devoted to this. There will be time taken for spiritual communion with our Lord, time for private prayer, for intercession in secret as well as in public worship. Many a minister is neglectful here on the ground that he is ever in the midst of sacred service, and does not need, as much as others, this personal spiritual refreshing. A thousand things, all important enough in their place, are allowed to rob us of this undergirding of spiritual power. The sin of that large group rejected by Gideon was that they took unnecessary time for necessary things, thus crowding out that which was too imperative to be postponed for even a task so essential as the slaking of thirst. One cannot evaluate too highly the hours that

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are spent in sheer meditation and devotion, as we expand in communion with our own thoughts, and with God. If we have built up within ourselves the resources from which we can draw, we shall welcome a full hour or so each day for profitable meditation. It will prove to be that it is not time lost and that cannot be spared, but a contribution of unparalleled advantage to our spiritual ministry.

In summing up this discussion, we come to a deliberate and definite conclusion. In this world of time and sense, it is our bounden duty to use the time allotted to us, and especially the hours we take for leisure, so that when we come to give an account of the deeds done in the body, we shall hear the welcome words of the Master of us all, "*Well done good and faithful servant, . . . enter thou into the joy of thy Lord.*" Then in the presence of the King, and in a land where time shall be no more, we shall serve Him and never grow weary, where there is no night, and where they "count not time by years," the land of eternal day.

The Moravians

BY MRS. MARY S. DE BLOIS

THE Moravians (called also United Brethren, or Bohemian Brethren) are a religious community tracing its origin to the followers of John Huss. They were expelled from Bohemia and Moravia in the beginning of the eighteenth century, and a small company of them, consisting at first of only ten persons, received permission from Count Zinzendorf to settle on his estate of Buthelsdorf in Saxony. To this settlement they gave the name of Herrnhut.

It rapidly increased, not only by additional refugees from Bohemia and Moravia, but also by other Christians, who were attracted by the faith and piety which remarkably prevailed in the little community. Count Zinzendorf joined the little brotherhood, devoted his whole estate to the propagation of Christianity, and undertook the work of the ministry. Until his death in 1760 he was really their leader. The spirit which actuated this noble man is exemplified in his words to the royal Princess of Denmark, that "Christians are God's people, begotten of His Spirit, obedient to Him and kindled by His fire. His blood is their glory. Before the betrothed of God kingly crowns grow pale; a hut to them is a palace, sufferings under which heroes would pine, all gladly borne by loving hearts which have grown strong through the cross."

We will find the same spirit influencing many of the count's followers. It was this all-controlling, all-sustaining love and trust in Christ which actuated one of their early missionaries, David Zeisburger, called the "Apostle of the Delaware Indians" of North America—consecrated by the "laying on of hands" by Count Zinzendorf himself, and by him set apart and sent forth to a life-work among these poor savages. When, after sixty years of untiring zeal and devotion for their good he at length, in very old age, drew near the end of his life's journey, he said to some of his be-

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loved converts: "The Saviour is near. Perhaps He will soon call for me." So those loving, sorrowing ones surrounded his dying bed, watching and waiting until the summons should come. Then when the ransomed spirit had departed to be with Christ, the church bell was tolled and his poor Indians wept and mourned for the loss of their beloved master, teacher and friend.

The religious services of the Moravians are conducted with great simplicity. They meet for worship daily—in the evenings, the service being much like a prayer meeting among other Christians. They use a litany on the Lord's Day, but extemporary prayer is frequent. On the last day of the year they meet to usher in the New Year with prayers and other religious exercises.

On Easter morning a very interesting service is held. They assemble in the burying grounds to celebrate the resurrection of Christ, and to express their confidence concerning the Brethren who have died during the preceding year. The death of a member of the Brotherhood is made known in the chief settlements by sound of trumpets, as if for victory.

The Moravians are to some extent scattered amongst the people of the countries where they dwell, but they prefer to live in colonies or separate societies. Colonies of the Moravian Brethren exist in England, Holland, America, and other countries, but are more numerous in Germany. The most important colonies, however, are perhaps those in the mission fields.

The Brethren early entered on mission work and the prosperity of their church has been evidently connected with this activity. Having fled themselves from persecution, and having found refuge at Herrnhut, with a home strength of less than 600, they began to care for the distant heathen. They went forth in faith and hope, their only mission policy being, as one of their number expressed it, "to trust Him, the all wise Master; to follow Him, the mighty Leader."

Their first mission, to the West Indies, begun in 1732, was followed by that in Greenland in 1733, amongst the Amer-

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ican Indians in 1734, in South America in 1735, in South Africa in 1736; constantly beginning new missions and pressing on to their work among the heathen, often in the most desolate places and inhospitable regions. Besides those mentioned the Moravians have stations in Labrador, Cape of Good Hope, and a very important Leper Station at Jerusalem. One of their most interesting stations is at Serepta in Russia, by which they are connected with the Kalmucks and Garters. Their missionary zeal has even penetrated to Thibet, that hitherto almost inaccessible country, and not altogether without success. Not a great while ago I saw it stated in a missionary journal that in Leh Thibet, the Moravian missions had borne their first fruits in the baptism of a young man on a Good Friday. Mrs. Isabella B. Bishop writes of meeting three or four Moravian missionaries in Thibet, one of whom had been there forty years without once returning to his own country.

A very interesting narrative is related in the *Moravian Review*, of one of the more recent missions undertaken by these devoted people, introduced by the remark that "missionary zeal is still extant among these pioneers of modern missions." The account begins as follows: In the winter of 1884 Dr. Sheldon Jackson, of the Presbyterian Church, himself the father and founder of missions in Alaska and the outlying regions, appeared in Bethlehem, to plead for a missionary to the Eskimos of Northwestern Alaska. He presented the cause to the Moravian Brethren in this wise: "That these Eskimos were so debased, so degraded, that the conditions of missionary labor among them were so severe, so dreary, so cheerless, that these forlorn people were literally so God-forsaken that he could find no one who was willing to carry the gospel message to them in their inhospitable regions, where they dwelt in unspeakable degradations. As a last resort he came to the Moravians. No man cared for the souls of these degraded heathen savages. Would they have mercy upon them?" That was an appeal that the church that had sought out the Hottentots of Africa, the Inuits of Greenland and Labrador could not resist. Five of

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the students who were to graduate from the theological seminary that year expressed their willingness to go. Two were afterwards chosen; their names are worthy of mention. Mr. William H. Weinland and his wife Caroline Yost, Mr. John Hilbuck and his wife Edith Bonig. Mr. Hilbuck is a full-blooded Delaware Indian, the son of a chieftain. He had received a full course collegiate and theological education and is probably the first Indian ordained by the Moravian Church. Now he, as a representative of the church which had reclaimed his people from heathenism, in turn went forth as an apostle to a much more forsaken and degraded people. We here see blessed fruit, "appearing after many days," of the faithful labors of David Zeisberger, the "Apostle of the Delaware Indians."

The history of that and succeeding winters was full of thrilling incidents. There was no wood at hand and laborious journeyings had to be undertaken to procure fuel, as well as logs for building purposes; in addition, there were many other trials and privations, yet all most cheerfully borne for Christ's sake. The church at home waited the outcome in dread suspense. A year passed. Then came the heroic message: "We are alive, thank God, and we will remain. Send us help and we will start another station."

Even now the isolation of the missionary is extreme and I find it stated that, although summer excursions to Alaska have become fashionable, they reach only to Sitka, and few have any idea of the vast extent of territory, and that there is communication with the missionaries but once a year and then only through the kindness of the Alaska Commercial Commissioner. When once there the missionaries are absolutely separated from all civilization, all help, all supplies for a whole year. There is also a Moravian missionary to the Moskito Indian Reserve in Central America, begun in 1740. Since the discovery of this portion of the Central America Coast by Columbus in 1502 the gospel message had not been brought to these people. Hence the Moravian Brethren's Church felt a special call to this field. "Their labors have met with surprising success and the work begun

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at Bluefields has speeded over the whole reserve. In 1881 the Holy Spirit was poured out in Pentecostal measure on this field of missionary operations among the Indians of the Mosquito Reserve.

“From the depths of the forests, even, the native men and women came crying for help in the time of their great spiritual need. The burden of sin was pressing upon them so heavily that they could hardly endure the agony. The missionaries could scarcely believe what their eyes saw and their ears heard, when the crowds of deeply-convicted Indians came to the Stations hungering and thirsting for Gospel truth and comfort. One of the missionaries thus writes: “I could never have believed, unless I had seen it with my own eyes, that such miracles of grace could be wrought in our poor day as we witnessed amongst those Indians.”

It is truly most inspiring to contemplate such an example as these Moravian missionaries present. Their love for Christ and their love for souls, their self-sacrifice, zeal and devotion are so wonderful. Can we wonder that God has so honored them and has seemed to bless their work for the heathen more signally than He has blessed any other branch of the Church? May their example influence all of us to more earnest and self-sacrificing endeavor in the cause of our glorious Redeemer.

The Layman in the State Convention

BY H. THEODORE SORG

IF MY subject were confined to the question, "What can the layman do to help operate the machinery of the Convention?" the answer, quickly given, would be, "Not much." For there is little machinery. Doubtless the average state convention is run with less personnel, at less cost, and perhaps more efficiently, than the average business covering the same amount of territory, carrying the same responsibility, and exercising the same amount of influence.

There is a misconception on the part of many laymen and churches regarding the state convention. To them the convention exists as something remote from and disconnected with the local church. In a more or less vague way they realize that the convention does function; that it holds an annual meeting; that it handles money of the churches. There the acquaintanceship ends.

Nevertheless, the state convention, when correctly understood, is as vital a force in the church as is the Bible school or young people's society.

The State convention is the avenue through which the church extends its influence beyond the confines of its own local activities. It makes possible the spreading of the gospel to the end of the state and the country. It makes possible the literal fulfillment of the command: "Go ye into all the world, and preach the gospel to every creature." Consequently it is just as intimately associated with each church as is any other branch of the church activity. Moreover, the convention does not and cannot exist apart from the churches and the church membership. The moment a church ceases to function properly, the moment the convention has been lamed and handicapped in its functionings. The size and importance of that particular church merely fixes the degree of injury. In the final analysis, when the layman ceases to function, his local church is lamed, and that in turn injures the convention. The importance of the

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particular layman again merely determines the degree of injury.

The question of the relationship of the layman to the convention therefore resolves itself finally into the question of the relationship of the layman to his church. To the extent that the average layman is functioning in the local church, to that extent does he function in the convention and in the denomination.

That raises the far wider and more important question of how the average layman today may function so as to further in the best way the kingdom interests, of which the church, the convention and the denomination are but integral parts.

The necessary limitations of space make possible but the briefest mention of a number of ways in which the layman today may share in the opportunities and responsibility of his denomination. Every layman cannot fill every position. But every layman can take advantage of one or more of the many opportunities for service that our modern church life affords. Hence, for examples:

THE OPPORTUNITY OF SUPPORTING MISSIONS

There never has been a time comparable to the present in the giving of benevolences. The spirit of giving is greater than ever before. It is easier today to secure large sums for charitable purposes than in the past. Why then the continual shortage in our mission treasuries? Is it not perhaps because our churches and laymen do not always discriminate in their giving? A glance at the comparative offerings for local purposes and for missions in any of our churches or in our denomination at large tells the story. Statistics indicate that for every dollar the Church spends on itself, it donates approximately but twenty-five cents for missions! That surely is an unsound condition. The immediate fault lies not so much in the sum total that is raised by the church, as in the apportionment. If every church determined to make the ratio of contributions for local and mission budgets dollar for dollar, there never would need be any cry of

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lack of funds in our denominational mission treasuries. Nor would the local church suffer. For with the increase in mission offerings, and the widening of denominational vision, there would be bound to follow an increasing consciousness of the privilege of supporting the local church activities. To my personal knowledge, there are at least two churches in New Jersey (each raising large sums of money) which during the past year gave two dollars for benevolences for every dollar raised for local purposes! What marvelous opportunities lie ahead in this respect for the laymen of our conventions.

THE OPPORTUNITY OF PERSONAL SOUL WINNING

Perhaps the average layman neither seeks nor desires the opportunity for soul winning. Yet it exists for every layman. In a conversation several weeks ago with the pastor of one of our mid-western churches, the latter stated that when he took up his pastorate in this particular church several years ago there was but one man in the entire church membership who displayed any interest in soul winning. The pastor determined to make it his immediate principal effort to improve the situation. The result? Today he has fifty teams of two laymen each who place themselves at his disposal on Sunday afternoons to visit the homes of "prospects" and invite them to church fellowship. In three years his congregation has doubled. During the past year and a half 175 were added to the church membership. And the end is not yet! It rests largely with the laymen to make similar conditions obtain in his local church. And the instances of possibilities for personal soul winning could be multiplied.

THE OPPORTUNITY OF A LAY MINISTRY

There is perhaps no state convention today in which there are not dozens of weakened churches in the smaller and even in the larger communities. The local pastor struggles along, handicapped by the inability to compete with the elaborate programs that are carried out by some churches in the large cities. Why not a lay ministry to help the pastor of such

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churches? Every large church has one or more men who have more than the average ability to speak or sing. They could be spared from the home church at least once a month. Why not twenty or thirty or more teams of quartettes of laymen to circulate through the outlying churches of the State (at least one group to visit each such church every month), to awaken and stimulate the interest in those churches through song and message to a degree perhaps no longer deemed possible. Certainly it would quicken the interest of every church and stimulate the effort and enthusiasm of every local pastor. The modern improved highways and present-day rapid means of transportation make possible such a ministry as never before.

THE OPPORTUNITY OF EXECUTIVE SERVICE

The business world is constantly seeking competent executives. The church, the convention and the denomination need for such executives is just as great. In the business world any number of Christian executives have accumulated and are accumulating sufficient wealth to enable them to retire from active business. The age of life at which this is becoming possible appears to be constantly decreasing. Instead of retiring at sixty many business men are today in position to do so at the age of forty-five. In some cases it then becomes a matter of migrating winter and summer to places of ease and relaxation. What a marvelous opportunity for service is thereby lost! Suppose instead of retiring to a life of ease such a layman "retired" to a life of Christian service as a superintendent of a Bible class or school, devoting his entire faculty to developing it as he did his business; as business adviser to struggling churches who need his business acumen and experience; as executive in any one of our numerous denominational offices as a "dollar a year man" thereby relieving the present necessity of drafting able ministers, sorely needed in the pulpit, for that work. Suppose it did shorten by several years the life that otherwise might have been extended through cessation of work. President Theodore Roosevelt said: "It is better to wear out

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than rust out." And Thomas Edison, in answer to an inquiry as to when he expected to stop working, replied: "Several days before the funeral."

THE OPPORTUNITY OF STEWARDSHIP

Many laymen still boast that they "give the tenth." As a beginning point it is commendable. But the layman today with his increased income may owe more than a tenth to the Lord. A true steward is not one who gives merely a tenth of his income, but is one who gives his life—his self. On that basis any number of laymen today have the opportunity, to say nothing of the duty, of giving twenty, thirty, forty, fifty or more per cent of their current income for the extension of the kingdom. "For what shall it profit a man if he gain the whole world and lose his own soul."

DEEPENING THE OPPORTUNITY FOR SPIRITUAL LIFE

This opportunity will inevitably present itself if the life is devoted primarily to his service. It might perhaps be said to follow as an incident to the consecrated life for "he that loses his life for my sake shall find it."

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Can it be doubted but that the convention and the denomination will prosper if the layman takes advantage of his present-day opportunities? And does not each opportunity appeal to and challenge the very highest and best there is in us laymen?

God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands.
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking.
God give us men.

The Layman and Doctrinal Questions

BY R. P. FALES

SOMEHOW the impression seems to have gone abroad that laymen have scant interest in the question of doctrine. The modern man, we are told, has neither time nor taste for theological discussion. In particular, that somewhat apocryphal being, the hardheaded business man, is credited with a profound aversion to anything that savors of creed or dogma.

I do not believe this conception to be well founded. Indeed, were it generally applicable, it would be a serious reflection on the intelligence of laymen.

I have never known a banker who was not profoundly devoted to his conceptions of sound business doctrine and quick to condemn financial heresies. Corporation heads and railway executives, likewise, are at all times ready to contend earnestly before Congressional committees and Interstate Commerce Commissions for sound doctrine in matters pertaining to their respective fields. Architects and builders tolerate no deviation from the fundamental doctrines of their professions; and it is well for those who are to occupy the structures they design and build that they do not.

It is, then, only in the realm of man's relationship to his Creator that doctrines—the underlying principles that influence thought and action—are regarded as of negligible importance? If so, is it not time that laymen, and preachers, should make an appraisal of "those things which are most surely believed among us?" It must be clear to any thinking person that the church as a visible, functioning organization can no more exist without holding basic doctrines that draw together men of like mind in a common purpose than a building can be erected without a foundation, or a tree grow without roots.

Naturally, therefore, there arises the question, What are the doctrines that must be accepted and proclaimed if the Church is to fulfill its mission? Here, of course, there will

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be divergence of opinion. And this writer will not undertake the task of formulating a list of the doctrines vital to Christian faith and life. There is by no means full accord, even among Christians, as to what is the great mission of the Church. Some believe that the regeneration, or conversion, of the individual should be the chief consideration, while others hold that the chief business of the Church is to "Christianize the social order." It is only fair, also, to say that many believe that these are but phases of the same great objective: The establishing of the kingdom of heaven. Indeed, multitudes of Christians would sum up all the objectives of the Church in that comprehensive phrase. And with that conception most Christians will find themselves in accord; although there will exist diversity of thought as to what is implied by the kingdom, and the way in which it is to be established. Indeed, on these two points and their implications hinges much of the theological discussion of the day.

If asked to define some of the steps in the kingdom program or manifestations of it, many would answer: The betterment of social conditions; the abolition of poverty, with its concomitants of sums, the temptation to vice and crime, the malnutrition of children, ignorance and all the other evils that are fostered by poverty; the conquest of disease through the application of modern scientific discoveries, and numerous other reforms—all excellent, and earnestly to be striven for. Assuming their attainment, what more shall we look for?

Of course, the perfected kingdom must be free from any taint of graft or corruption in either public or private affairs. Particularly must there be spotless purity and unselfish devotion to the common good in every branch of government, local, State, national—shall I say? of that international or super-government that many believe to be on the way. Granting once more, the realization of all these ideals, which today seems remote indeed, what more?

Assuredly war must be abolished before the sway of the kingdom of heaven can be said to be established. And war

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connotes not only the clash of armies and navies in international conflict, which is as far as most protagonists of "peace" seem to look, but also that warfare of man against man which has gone on without truce or armistice since the earth was first reddened with human blood. Nineteen centuries after the birth of the Prince of Peace man fears his fellow man as he fears no wild beast, and with ample reason.

Every policeman, every sheriff and armed watchman; every judge, court, jail and prison; every law in the criminal code; every steel armored vault and safe-deposit box; every door of a home locked at night; every timid child and every apprehensive parent testifies to a warfare that is unceasing.

Whether two men or two million are engaged; whether fought with bayonets or with dollars; whether men are slaughtered or reputations are assailed, the essence of war is forever the same, and no league, congress or conference is adequate to deal effectually with it. Any formula for peace that fails to take into account the inherent sinfulness of the unregenerate heart is as false as it is futile. To dream of peace without universal allegiance to the Prince of Peace is to pave with false hopes the highway to despair. The "brotherhood of man" apart from the fatherhood of God through kinship with Jesus Christ is but the cant phrase of a pseudo-pious optimism that is unjustified by the Scriptures or by human experience.

Once more let us assume that the abolition of war, in all of its manifestations, has been accomplished. What then? Add in heaping measure all political, social and even moral reforms that can be listed; is this indeed the kingdom of heaven, the fruition of the hopes of all the centuries since Calvary? Johan Bojer, the Norwegian novelist, in his book, *The Great Hunger*, the theme of which is the hunger of the human heart after the Eternal, says: "If the world once came to be peopled with none but supermen, what profit in that, so long as they must die?" No theologian could have more surely pointed to the fatal weakness in any philosophy

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that, while dealing with things material and transient, has no sure word concerning things spiritual and eternal.

We may talk boastfully of the "modern mind," but the problems of the modern man, in so far as they relate themselves to religion, are the same as they always have been: sin, death, judgment, immortality. Lest I be accused of obscurantism, *lese majeste*, or something worse, let me take refuge behind the words of the bishop of London, spoken in one of his American addresses some time ago: "All this talk of the modern mind is the purest humbug. The modern mind is the same as the mind of man always has been. There is the same fear of death; there are the same sins."

Today as throughout all the ages the great questions that insistently press upon the human mind and will not be ignored are: Whence? Whither? The confusing and contradictory philosophies of men offer no solution. Science lights man's pathway as he journeys through the world, but its torch throws no rays beyond the tomb. Satisfying answers are found in God's Word, and there only. That sort of preaching that deals only with the fleeting hour "between the barren peaks of two eternities" fails tragically to meet the need of mankind.

The doctrines for today? They are the same that Jesus taught and that Paul preached—the revelation of God in the person of his son; his death upon the cross for the sins of the world; his resurrection, and the assurance that because he lives we shall live also. With these great doctrines, and others almost as important, there, of course, are interwoven innumerable others essential to "growth in grace and in the knowledge of our Lord and Saviour Jesus Christ."

But, it may be asked, is the Church, in face of the tremendous world need of today, to expend its energies in the preaching and teaching of doctrine? The answer to that question is that, as in the centuries past the church of today, if true to its mission, will heed not only the command of Christ to "Go into all the world and preach the gospel," but likewise the injunction of Paul, to "do good to all men."

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It will seek to foster justice and good will, to feed the hungry, clothe the naked, minister to the sick and teach the ignorant. These are the fruits of a vital Christianity, but be it remembered that without root there can be no fruit.

The Layman and the Sunday School

BY WILLIAM E. LITZENBERG

YOU know that the Sunday school had its inception in the heart of Robert Raikes. Did you know that he was a Christian layman, a Gloucester printer and editor, who was touched by the degraded condition of the children of the "lower classes"; that in 1780 he began an experiment to find out whether these degraded children, "when disciplined and instructed, would show the same evidence of human feelings and instincts as those more favorably situated?" Do you know that out of this experiment, on November 3, 1783, the Sunday school as a movement had its birth?

Furthermore, laymen have had a very large and important part in the development and promotion of the great Sunday-school system of the world, and it is world wide. To prove this, it is only necessary to give the names of such men as Stephen Paxton, a converted fiddler, who organized 1,400 Sunday schools for the American Sunday School Union; B. F. Jacobs, Baptist, a business man, and founder of the International Lesson System; William Reynolds, Presbyterian, a pork packer, first International superintendent; Marion Lawrence, Congregationalist, who was State International, and World's general secretary; John Wanamaker, Presbyterian, a merchant, once president of the Pennsylvania State and also of the World's Association; H. J. Heinz, "The Pickle Man," official of the Pennsylvania State and World's Associations; Frank L. Brown, Methodist, a banker, once general secretary of the World's Association; Dr. Hugh S. Magill, lawyer, and general secretary of the International Council of Religious Education; E. J. Kraft, Baptist, cheese manufacturer, treasurer of the International Council; Russell Colgate, Baptist, soap manufacturer, president of the International Council; E. K. Warren, Congregationalist, manufacturer, an official of the Michigan and of the International and World Asso-

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ciations; Lewis Miller, Methodist, manufacturer, president of International Association; William N. Hartshorn, Baptist, publisher, chairman of the International Executive Committee; Dr. W. C. Pearce, formerly State, International and World's Association secretary, and later general secretary of our Southern California Council of Religious Education, having been released by the World Association for a time for this special service in Southern California. Most of these men are now dead and others have taken their places.

During the past 190 years the development of the Sunday-school system has been gratifying, and yet we have only commenced to get the new-day vision. We have enjoyed Sunday-school conventions and institutes. We have seen the development of the departments for taking care of all ages from the cradle roll to and including the home department. We have seen the development of teacher training courses and classes, uniform lessons with denominational publications and helps. We have also seen the development of graded lesson courses along pedagogical lines, and yet, with all of this progress, and the estimate that eighty-five per cent of church members have come up through the Sunday school, it has been said by the late President Faunce, of Brown University: "The Sunday school is the institution of our time where we find the greatest gulf between possibility and performance."

This statement is too true. With seven out of every ten children and youth under twenty-five years of age receiving no religious instruction from any agency—Catholic, Jewish or Protestant—and with two out of every three Protestant children and youth under twenty-five years of age not enrolled in any Protestant religious school, we have one explanation for the crime, immorality, delinquency, disobedience and irreverence which are so prevalent.

We are spending millions of dollars for fine school buildings and equipment and for the finest of trained teachers, in order that we may properly and adequately develop the bodies and train the minds of our boys and girls, and we are

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doing it under the laws of the land. That is indeed fine. But it is unfair to the youth of our country if we neglect to make adequate provision for the development of their religious natures, which, if properly developed and trained, will safeguard them amid so many temptations, distractions and harmful amusements of life.

Let us ever bear in mind that when God created man out of the dust of the ground He breathed into him the breath of life, and man became a living soul. This is an all-important characteristic distinguishing and differentiating man from all other creatures. That was not said of the beast of the field, the fish of the sea, the fowl of the air, or of any other living thing. I believe this to be the God-given nature which causes all humanity to reach out after God, though sometimes ignorantly. It is a nature that can be developed as can the physical and the mental nature. Therefore every child has an inherent right to a knowledge of the Bible and to training in the Christian religion. Moreover, it is the bounden duty of Christian men and women to make adequate provision for the religious training of our children and youth, before the oncoming generation shall take its place and control the affairs of the world.

THE PRESENT-DAY CHALLENGE

We laymen of the Protestant churches must accept the challenge and must join with our religious leaders in their efforts to extend and enlarge the Sunday school as we know it into a church school of weekday religious instruction, on an equality with our public schools, operating on released time provided for by proper legislation, and manned with properly trained and paid teachers who have had a definite personal religious experience. One cannot teach religion effectively without both training and religion. The time and strength of our children are too largely used up with the public school curricula, which cannot include religious instruction. Inasmuch as the homes are more and more failing in this sacred responsibility and the Sunday school as organized and conducted, with only a few minutes on one

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day a week, is failing to cope with the pull of the world, the flesh, and the devil, the children of America and of the world are being robbed of their birthrights, namely: the development and training of their God-breathed religious natures.

Religion is as important, even more important, as a part of equipment for life, than are reading, 'riting 'rithmetic and radio. What is more, religion can be taught, because there is a religious nature susceptible to growth and development. But more is required than a few minutes on Sundays or a weekday school period for pupils who are fagged out. We have a right to demand a proper and reasonable part of the child's weekday school period for the church school. I believe that as soon as the church is ready to meet the need with as high standard of teaching as we have in our public schools, there will be little or no difficulty in securing released time for pupils whose parents or guardians request it. Inasmuch as the child must either remain in the public school for this period, or go to the church school of his choice for such period, success is assured. It has already been demonstrated. The weekday church school movement had its definite beginning in Gary, Indiana, in 1914. It is estimated that 1,500 cities and towns throughout the country are conducting about 2,500 weekday church schools, which enroll more than 250,000 pupils. It is further estimated that eighty per cent of the weekday church schools which have been surveyed are operating on time released by the public schools. There is now before the legislature of California a bill making provision for such released time. It should receive the fullest support of all fair-minded persons, whether Catholic, Jewish, Protestant or indifferent, because it is fair alike to all.

From a pamphlet by the late Dr. Walter Scott Athearn, dean of Boston University School of Religious Education and Social Service, which is really an "Analysis of the causes of the 'crime wave' and a constructive program of crime prevention," we find the following pertinent statistics:

There are 8,676,000 Catholic children and youth in the

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United States under twenty-five years of age. Of this number 6,806,000, or 78.4 per cent, are not being reached by the educational program of any Catholic church. There are in the United States 1,630,000 Jewish children under twenty-five years of age, of which 1,543,000, or 95.2 per cent, are not enrolled in any synagogogue school or other educational agency under the auspices of the Jewish church. There are in the United States 42,891,825 Protestant and nominally Protestant children and youth under twenty-five years of age. Of this number 28,529,950, or 68.5 per cent, are not enrolled in any Sunday school, weekday school, or other religious school under Protestant auspices.

Think of it! Only one out of every three children and youth under twenty-five years of age that should be reached by the Protestant churches is being given any religious instruction. These statistics should be sufficient to awaken red-blooded Christian men and women to a sense of our responsibility, and of our duty to the children and youth of America. Theodore Roosevelt at one time exclaimed: "You educate a child without the moral and religious element and you produce one who is a menace to this nation." The truth of this statement is supported by the youthfulness of convicted criminals now in our prisons and schools of correction.

The teaching of religion is distinctively the function and responsibility of the church, and to this end our churches must have modern buildings and equipment, trained teachers, and a definite course of weekday religious instruction. The fields are more than white unto the harvest, the grain in great areas is already tough and almost unusable, the reapers are too few and too inefficient. Christian laymen, is not out duty clear? May God awaken us and thrust us out to meet the challenge.

The Education of the Layman

BY THE EDITOR IN CHIEF

WE ARE in no danger of possessing an over-educated proletariat. There is no plethora of learned men within the boundaries of the republic. It may be safely affirmed that the great body of the laity, taking the classes and the masses indiscriminately, are not educated. They may be readers; they may be thinkers; they are not educated men. They "live upon the fringe" of the educational domain. In the process of evolution that ubiquitous personage, the "intelligent layman" must be succeeded by that higher and worthier type, the "educated layman," if the church is ever to accomplish the full measure of its purpose.

Every office has its requirements. The necessity for ministerial education has been emphasized and elaborately argued, till the Christian world is thoroughly convinced upon the subject. But the soldier in the ranks needs discipline and training, as well as the commander of the regiment. What, then, is the education for the layman?

The method and process of education may be determined by a study of human ideals. The Greek sought freedom and beauty; the Roman law and patriotism; the Jew submission and worship. The American covets success. The cue was given in the early day by Benjamin Franklin, whose popular work on "The Way to Get Wealth," enshrined the principles of honesty, thrift and persistence. We follow in his train. For us the man whose life is a failure is the man who dies in poverty. Each step toward prosperity is a stage in the evolution of the perfect man. Worldly achievement is the guerdon of heroism. Under such conditions spiritual manhood languishes. A recent writer has said that "the great defect of the American character is unspirituality." We have battled successfully for life, for civil liberty, for material prosperity, for national supremacy. We are now great, politically, industrially, commercially, territorially. It remains for us to become

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spiritually great. The times are ripe; the opportunity is ours. Already, in the development of the young people's movement we may trace the elements of growing power. In the emphasis of Christian citizenship and Christian culture such foundations are being laid that the Christian layman of the future will be adequately equipped for service in the spiritual kingdom, and will stand, a tower of strength, "foursquare to all the winds that blow."

The Christian layman is a man of God. He should therefore recognize the value of the spiritual, and this element should permeate and dominate his life. In the entire scheme of formal education he should keep steadily in view the fact that he is a member of Christ. In the recognition and emphasis of spiritual values, and in the sense of personal responsibility to a spiritual Master, he should create for himself a species of higher education of the noblest sort.

The sphere of the layman is naturally broader, if less exalted, than that of the minister. He is at once a man of the world and a religious man. He meets problems, and deals with men, and looks at life from a standpoint of peculiar advantage. The minister is always a minister in the eyes of the people. However undignified he may be, however worldly he may seem, it matters not; the sanctity of his profession is ever present in the thoughts of those with whom he associates day by day. To them he is what he professes to be, a physician of souls, a preacher of righteousness. The layman stands in an entirely different relation. He has therefore an opportunity and an obligation all his own, and with these his education must concern itself.

The layman has an opportunity and a duty in the home. There is no religious training in our public schools. The Bible is being banished. The instruction is "pure," as President Elliot would have said, because it is wholly untrammelled by partisan religious views and dogmas. It is coming to be a recognized principle of our national life that the state through its schools should impart no teaching which may conduce to the promotion of partiality, sectarianism or bigotry. From religious bias of every sort the

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government must free itself, in all its institutions. This attitude accords with the dictum of conscience, with the constitution of the United States, and with the mature judgment of right thinking men. It is a restriction in the interests of soul-liberty.

It is a restriction, however, which throws back upon the Christian home and the Christian church a peculiar and weighty burden of responsibility. The home should be the training school of the church, and the church and home together should prepare the youth of our land for the world of work toward which they are journeying. But the man of many plans, beset by the multiplied activities of his day and generation, has little time for regular and systematic instruction within the precincts of the family circle. Spiritual meditation, family worship and the daily scripture catechism are phrases with a foreign and archaic sound to a great number of our successful Christian laymen. They may seek to shift the obligation to the shoulders of the Sunday-school teacher; and it is true that the children of Christian homes, by thousands and tens of thousands, receive the full measure of their religious education in this way. The Sunday school gives them all they get. The teaching here is often of the most fragmentary and slipshod character. It covers a period of one hour once a week, and only half an hour is really devoted to the teaching of the lesson of the day. The instructor may be good, bad or indifferent, educated or uneducated, spiritual or unspiritual. It will take us long to learn that the Sunday school was designed not to supplant but to supplement the course of Bible instruction in the Christian home, as well as to supply as far as possible the lack of such instruction in the un-Christian home. The existence of a school organized and controlled by the church by no jot or tittle diminishes the duty of the parent in the home. The family is the foundation of the race, of civilization, of all human progress. To the family was entrusted the religious training of the race in the yesterday of the ages, in the morning lands of history. Today domestic scandals, the "advance" of woman,

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and our artificial system of living, especially in the great cities, threaten the complete disintegration of this divine institution. With the Christian layman lies the power of restoring its holy character, and binding it again to God. This is a primary and fundamental lesson in the education of the layman.

In this year of war and stress and turmoil the political life of the nation is stirred to the depths. There are danger signals and flags of distress afloat. There are wars everywhere, such wars as never were, nor ever will be more. We are told that the prosperity of our country depends upon the people's verdict on a certain question which is political, financial and social, all in one, and which affects the interests of every individual from Dan to Beersheba. It is a period of transition, and every transition period is fraught with danger. At such a time, with such a call as now for leaders, heroes, men of courage, men of consecration, where are our Christian statesmen, where our Christian patriots? We have sages enough, and prophets galore, but where are the Christian citizens? There are armies of them in the rough, but they are busy. Their influence has certainly been inconspicuous at the thousand and one political gatherings of the past few months.

The great body of Christian men have hardly begun to realize their duty. The process of education must be long and laborious. The mass of men, employed about their daily tasks, take little heed to the higher interests which sway their destinies, and make or mar the glory of the nation. They weakly yield the place of power to corrupt officials who barter their franchises for personal gain, who sell the birthrights of the people, who shamelessly betray their sacred trust.

How does our reasoning run? Religion must be pure and undefiled. Corruption and politics are inseparable. Therefore politics and religion must be divorced. One is sacred, the other is secular. The gospel of Christ must have no fellowship with the works of darkness. Religious men, to keep their reputation for saintliness, must shun the men

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who make the laws, for they follow "the ways that are dark and the tricks that are vain." This position is wholly untenable. If the saloons in the basement of the national capitol were closed, the structure would still stand, though the shock of dismemberment might be serious. If our politics were purified of villainies and perfidy the government at Washington would live and triumph still. It was neither born in sin nor conceived in iniquity.

Prayer and piety are born of God; so also are patriotism and public spirit. Government is given of God, although too often the image of the divine glory is effaced. In a democracy the government is peculiarly responsive to the demands and desires of the people. The character of its provisions and decrees depends upon the people's will. If the great body of respectable Christian citizens repudiate their obligations, the government must certainly submit to the control of scheming politicians, whose henchmen haunt the primaries and caucuses. Bribery and corruption have become a common fact—seemingly an integral factor—in our politics, and few of us either wonder or complain. We have banditti and anarchists in high places, perhaps even in this fair state in the East.

By some method of training, rigorous or gentle as the case demands, may every Christian layman learn that "we the people" are the government, and that if demagogues and traitors rule the individual must share the guilt. Evil has triumphed times without number, for the good and sufficient reason, and solely for the reason, that godly men have stood aloof from the arena of political activity. They must stand aloof no longer. The struggle for political righteousness waxes fierce. It is no child's play; it is the battle of Ajax and Hector. It is no moment's contest; it is a strife against appalling odds for life and native land. Into the education of the Christian layman must be grafted this principle: Devotion to the nation's interests, for love of the God of nations. America needs upright statesmen, wise leaders, trained men of public spirit and unfaltering loyalty. America needs citizens, intelligent and God-fearing, to be teach-

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ers of the masses in affairs political. Every Christian layman, whether his opportunity be large or limited, should be such a teacher, such a leader, such a statesman.

Closely associated with political activities, municipal, state and national, are the forces of social life. Beneath no other sky, within no other land of peace and plenty, have so many social questions risen to perplex the minds of honest men. The saloon, the lottery, the prize ring, the gambling den, the brothel; against these enemies of social order the might of right must be directed. In the light of our glad day, amid the grandeur and the majesty of unparalled achievement, the criminal flees from justice, the hungry starve, the wretched cry aloud, the rich oppress, the poor complain and threaten. We may hear the voices of despair on every hand.

"Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years. . . .
They are weeping in the playtime of the others,
In the country of the free."

Two classes of men have been seeking to heal these plague spots of society. Reformers of the extreme sort, like Edward Bellamy, W. H. Stead and Henry George, with vague ideals and by methods more or less sensational, have caught the public ear and stirred the emotions of the multitude. William Booth and C. H. Parkhurst, Governor Culberson and Theodore Roosevelt, Clara Barton and Frances Willard on the other hand, have emphasized the value of practical effort in behalf of civic and social righteousness. They have shown their faith by their works. They have wrought as pioneers, while the world has watched and wondered. They have taught that no man liveth to himself, but that each is his brother's keeper. They have shown that society is one, and that all men are brethren. The story of their work is a call to arms.

Christianity is for the present life as well as for a future in the heavens. Ethical and social questions are at root religious questions. The almighty power of the Christian faith will be felt when the rank and file of church members

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actualize the Christ life in the midst of the restless, clamoring, needy masses of their fellow-men. Labor hates the churches for their lack of sympathy. Suffering shuns the churches, seeing their haughty pride. Poverty is ill at ease amidst the magnificence of church life. Evil doers scorn the churches, and fear them not, for they have been notoriously apathetic. Today there is a sound of "a going in the tops of the mulberry trees." The awakening will surely come. The man of God will learn his task. Through him God will incarnate himself in human society.

There is a great work awaiting the worker. The regeneration of political America and social America depends upon the consecration and zeal of Christian America. The layman as well as the minister must understand the duty of the hour. He must learn the lessons here briefly indicated. He must regard and reverence the spiritual forces which control the higher life. He must bear a spiritual message to his family, his state, his fellow man. Above all, in the process of his training he must be a careful student of God's word. He need never go beyond its teachings. It should be his *vade mecum*. He should study Christianity's book, Christianity's history, and Christianity's literature in order that he may the better be Christianity's representative and a true servant of Christ Jesus.

Here and There at Eastern

BY PRESIDENT GORDON PALMER

THE THIRD ANNUAL Faculty Retreat was held at Ocean City September 19-21. This Retreat is becoming indispensable to life at EASTERN. Three days of fellowship, meditation, prayer, and discussion give an excellent preparation for the classroom and faculty and student activities during the new year.

* * *

THE ENROLLMENT at EASTERN to date numbers 278. This is the largest in the history of the school and the new buildings are filled to capacity. Nearly every state and several foreign countries are represented in the student body. They are among God's choicest young people and have a great passion to become Christian builders and soul winners. The growth and development of this school is a marvel of the grace of God. The present beautiful campus will allow for considerable expansion, which will be needed before long. Already five living rooms have had to be converted into bedrooms to accommodate this growing student body. At least ten married couples applied for admission and could not be accepted because there are no facilities for housekeeping in our present quarters. We earnestly request you to pray that the Lord will supply this imperative need for a married students' apartment building.

* * *

ECHOES FROM the Annual Pastors' Conference. At the closing session a score of men expressed their gratitude to the Seminary for making this spiritual feast possible, including such expressions as: "The fellowship has been glorious; the inspiration and mental stimulation have meant much." "This conference has been of unusual value . . . some things that have been said here have been most timely." "We can all be thankful that here we find a definite challenge and receive a vision." "The horizons of my life have been made broader."

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Dr. W. W. Adams gave three excellent addresses on "The Preacher's God," "The Preacher's Mission," and "The Preacher's Training." Dr. Josef Nordenhaug, of Vinton, Virginia, brought two stirring and inspiring messages on "The Preacher's Experience of God," and "Wanted: Men of God." Dr. Roy B. Deer gave unusually illuminating expositions of the Sermon on the Mount during the devotional periods.

* * *

ORIENTATION DAY and a reception for new students in the evening was held October 1st. This is the first time in many years that the entire student body could worship together in one room at the opening of the school year. From the large number of applications received this year, it is evident that the Lord approves the work that is being done at EASTERN. The faculty, trustees, and staff have again pledged their loyalty to the doctrinal basis of the Seminary and have a passionate desire to aid EASTERN to fulfill her God-given mission.

* * *

THE PRACTICAL WORK of the Seminary starts the new year with appointments that have been created in previous years by the excellent service which our students have rendered in churches, church schools, missions, and community centers. Already applications have been received for seventy-five more students to serve throughout the Philadelphia and Camden areas. Our supreme objective is to lead all with whom we come in contact to a knowledge of Christ as Saviour and Lord.

* * *

THE ANNUAL CONVOCATION was held in the Seminary chapel on Tuesday, October 8th, when Dr. Carl H. Morgan, new Dean of the Seminary, gave the Convocation address on the theme, "What Is a Call to the Ministry?" The recently organized chapel choir, directed by Professor Joseph R. Bowman, furnished special music. Mr. Bowman states that fifty men have applied for membership in the men's chorus. Plans are being drawn up for an extensive tour in the spring, probably through the States of Virginia,

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West Virginia, Maryland, Delaware, and Washington, D. C.

* * *

THE TEACHING STAFF all reported for duty on the opening day of school. Dr. W. W. Adams received a hearty welcome after his leave of absence this past year. It is good to hear his heart-warming and inspiring Biblical expositions on all occasions. We again welcome Dr. J. C. Massee, who has been called as special lecturer in Homiletics and Evangelism for 1940-41. He is highly respected and loved by both faculty and students.

* * *

DR. LIVINGSTON, Dr. Adams, and Dr. Mueller have been asked to serve on the program of the Pennsylvania State Convention. Dr. Massee will give a series of devotional addresses at the Indiana Baptist State Convention; and the president will give the devotional addresses at the Southern California Baptist Convention. On his tour he will address students at the University of Redlands, his Alma Mater, and also at Linfield College, Wheaton, William Jewell, Ottawa, and Oklahoma Baptist University. He will preach at Hinson Memorial and the White Temple, both of Portland, Oregon. He was baptized at the White Temple and was licensed to preach by that church. While in Southern California he will speak at Temple Baptist Church, Los Angeles, and in his former pulpit at Pomona, and will address a large group of Japanese in a meeting sponsored by the City Mission Society, of which Dr. Mayberry is executive secretary.

* * *

THE ALUMNI will be interested in knowing that Rev. George Thomson, of North Syracuse, N. Y., has been elected president of the Alumni Association. Rev. Andrew Ruch, pastor of Tioga Temple Church, Philadelphia, is the vice-president, and Rev. Glenn H. Asquith, pastor of the First Baptist church of Manayunk, Philadelphia, is the secretary-treasurer. Already these officers are coöperating in a splendid way with the administration of the Seminary.

We Look at Our World

BY PROF. WILLIAM A. MUELLER

WHAT do we see as we look at our world as it presents itself to our eyes in October A. D. 1940? Shall we wince and run away from a frightful reality? Shall we squarely face it, and, with the help of almighty God, seek to discover his redemptive purpose amidst the world's confusion and distress?

Since last we wrote down our impression of the current scene momentous events have occurred all around the globe. The battle of France has been fought, bitterly, savagely by the Germans, half-heartedly, though bravely by the French, ending in the defeat of *la grande nation*. The France that was is, alas, no more. So it seems to some. Others, among them men of the new Pétain régime, look for a better, purer France of the future. It is almost tragic how France lying in the dust of shame is now being spoken of in slurring tones in the very circles that exalted it only yesterday. *Vae victis!* When some of us a few months and years ago, long ere France went down into defeat, dared to point out some of its basic flaws, we came under the suspicion of being pro-German. But the truth is the truth. Yet France, bleeding, torn, confused, with the enemy's heel upon its neck and the contempt of its former allies burning in its soul, that France is not outside the reach of the mercy of God. And God can heal its wounds. Rather than throwing stones let us become more faithful in interceding on behalf of this stricken land.

From France we turn to Britain. The battle around and above the British Isles has been pursued by the German *Luftwaffe* with relentless fury these past two months. But the Royal Air Force of Great Britain, excellently manned, has not been idle either, and day after day intrepid British airmen have carried death and destruction into the vital arteries of Germany's industrial and military life. The courage and fortitude of the British people, particularly

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of the sturdy Londoners, has been the wonder of this tragic hour. Yet the suffering must have been cruel and the material damage enormous. Will Great Britain be able to maintain the defense of its island till spring? Has Hitler a chance to win? These are the enigmas baffling the souls of millions. Their answer may decide the fate of Europe and the world for centuries to come.

In my library I have books written on God, Christ, the Cross, Peace, the Kingdom of God, by both Britishers and Germans. And on my shelves there also stands the New Testament. As I ponder again the choice wisdom of theologians and philosophers and as I allow the message of Jesus Christ to sink deep into my soul I begin to wonder. Why must all this be? Is it the will of God that men slay each other in battle? Is it divine providence that has ordered all this destruction, all this wanton cruelty, all this mad slaughter? No, it cannot be of God, for God never dreamed of cemeteries, God never intended men to torture each other's souls and bodies, God never intended men to sin. But sin is a stubborn fact, I know. And war is sin multiplied a millionfold. And yet, I must ask myself, do modern people, in Germany, France, Italy, Britain, I mean the common people, the little, humble folk, do *they* desire war? What have those innocent English children that perished with the torpedoed *City of Benares* in a murderous sea, I ask, what have those British children to do with the cause of this war? Or those unfortunate refugees in Belgium, France, Spain, China? These toilers whose lot is ever hard! These mothers in every land who know care more than joy? These babes who have hardly begun to live?

Oh, God, how long must all this be? Must war continue just because sin abounds in all of us? Is there no better way? Who dares to affirm that we cannot do anything about this scourge of mankind? Paul held and believed firmly that he could "do all things through Jesus Christ who strengthened him." But somebody rises to rebuke me. Paul did not mean what *you* think he meant. That must be

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spiritually understood. But why quibble? Why evade the impact of this great confession of faith? "All things" means *all things*! Granted even, that the world continues to believe that war is inevitable! Does that mean that the children of light, God's people, must speak in that vein? Have we become fatalists? And again, speaking of spiritual things, war, too, has its eminently spiritual side. It destroys true spirituality. It paralyzes man's finest impulses, blurs the vision beatific of the soul, and strikes at the very roots of love. Give yourself completely to the spirit of war and it will destroy and disintegrate you with brutal precision. Even with the coming of *total war* none of the belligerents have yet dared to draw the final and ultimate consequences of this thing that their military leaders have talked about for decades past. But do we not all feel that the day may soon be upon us when all restraint will be cast to the winds and the "iniquity of evil" will pour out its vials of wrath to the last drop?

Still we continue to say, war is inevitable. We can't do anything about it. Politics is a conflict of power against power. This is an evil world. Jesus knew that this is so. Yet did he not one day speak out in unutterable calm: "Fear not! Be of good cheer! I have overcome the world"? But we continue to argue even with *Him*. What deluded mortals we be! And Jesus, the divine and compassionate Friend of sinners, stands in the shadows, weeping. Or shall he not rather rebuke us because of our unbelief? Our hardness of heart? Our unwillingness to put "the faith that overcometh the world" to *this* test of seeking a better way than the *maennermordenden Krieg*! *

Jesus met the needs of sinful, broken, twisted folk in His day and hour. Did he send blind Bartimæus away comforting him with his second Advent? He healed his hurt on the spot! Did Jesus send the 4,000 people home hungry? No, He rather gave them bread when most they needed it. Slavery has been abolished through the efforts of men like William Knibb and William Wilberforce and other heroic

* "Men-Murdering War" (Friedrich Schiller).

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souls. That fact did not usher in the Kingdom of God in its fulness. Far from it! For man's sinfulness was also in that conflict. Yet, who among enlightened people today would dare to maintain that the abolition of slavery was not a boon but rather a curse? Oh, ye of little faith!

One encouraging aspect of this present war is the fact that the churches in Germany and Great Britain have not, as a whole, "presented arms." In England particularly have earnest church leaders like Dr. J. H. Oldham agonized long and deeply to find an answer, a Christian answer, to this war. These noble men who support England's fight for its destiny still search for God's will in this tragic hour. They dare not and do not claim that "God is on their side." They seek to maintain such a position in this war as to bring their churches out of the conflict without a permanent stigma to their name. This is most heartening. And the British Government deserves high praise for allowing God's prophets to speak out boldly and in a penitential mood. A recent English preacher broadcasting over the N. B. C. short-wave system to America warned against the pernicious tendency abroad in many minds to want "to use God to save democracy or like things." Said he: "God cannot be used at all. God is always subject. We should rather ask, Can God use us? This present chaos is God's judgment over a Europe that has ignored God. . . ." Will we American Christians learn wisdom and restraint from these brethren whose backs are against the wall?

Returning to most recent events we may note significant movements on the diplomatic horizon. Roumania has come completely under the heel of the Axis powers. As we write these lines German troops are pouring, fully equipped, into the fair land on the southern Danube! Bulgaria is swinging into the orbit of the Hitler-Mussolini combine of terror, while the Duce's legions lurk threateningly on the borders of Yugoslavia. Ere this article appears the Balkans might have been sucked into the vortex of the war. The Brenner pass conference of the Axis leaders might bear its sinister fruits in an extension of war to the Near East!

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Meanwhile Indo-China has come into the hands of the Japanese. Trouble brewing in the Pacific? Will that ocean of calm and peace soon be turned into a sea of blood and tears? The conclusion of the Berlin-Rome-Tokio alliance raises the most serious questions for the United States. At long last our country is putting an embargo on war materials sent to Japan. According to Mr. Willkie, Republican candidate for President, Roosevelt's meddling foreign policy is largely responsible for the crises facing us in our relation with other countries. But will we have wise statesmanship now in dealing with foreign countries, regardless of who may have brought us to the crisis of this hour?

May God give us wisdom and clothe us with humility at a time when the spirit falters and faith grows dim. May we remember Jesus Christ, who rendered a good testimony under Pontius Pilate. Let the Church be the Church, the very Light of the world.

The Pastor and Pastoral Problems

BY WILLIAM W. ADAMS, TH.D.

HOW can I get my people to pray more? This question is of great concern to all pastors. I say "all pastors." The charge is sometimes made that some ministers have surrendered so completely to naturalism that prayer in the Biblical sense of calling upon God for supernatural power has been relegated to the rubbish heap of discarded illusions. To these prayer is no problem. Still other pastors are constantly seeing the fruits of effective praying among their members.

But these are in the minority. Ask any group of ministers what they consider the basic reason for powerlessness in their members individually and as a group, and the majority will name prayer.

Why then do people not pray more? And how to get them to pray more? Preaching sermons on prayer and exhorting people to pray have not apparently produced a more effective prayer-life among church members. These taken alone clearly are not the solution of the difficulty.

There are those who will say that at present there is nothing to be done: that we have run by the danger signals, that we have sinned away our day of opportunity, that we are in the power of Satan's forces that must spend themselves, that God has decreed an inevitable world catastrophe and that we shall have to wait until the human race rolls in the gutter of its own sin and blood, becomes sick of itself and in utter desperation cries out to God for help. Then with faith in everything else gone, once again men will pray. That, to be sure, is a strange religion, a strange God, a strange world, a strange hope! It is fatalism of the deadliest sort. It is surrender to sin, not an effort to challenge it and overcome it. It consigns men to the pit instead of launching out to rescue them from the pit. It is turning sin loose to damn humanity instead of freeing the Son of God to redeem humanity.

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If men who hold this view preach, they preach in order to witness for Christ, not to save men unto Christ. They preach in order to judge and condemn men in their sin, not to rescue them from it. Or, at the most, they preach in order to reach the elect few instead of seeking to disciple all the nations.

For without faith it is impossible to please God and to save men. If there was ever a faithless generation and faithless church, it surely is today.

An interpretation of God that puts Him on the throne, that does not make a mockery of His offer of salvation to men, that takes seriously the call to *disciple* (not to witness against) all nations, that sets the Holy Spirit free, that makes men feel the full weight of their responsibility as God's co-laborers in seeking to redeem men *here and now*, might lead them to pray more.

But there is something else more important. According to the records, Jesus did not preach and teach a great deal on the subject of prayer. The only instance we have of the disciples asking Jesus to teach them to pray was inspired by His own prayer-life. They saw and heard Him pray and asked to be taught. There was something about Jesus' praying that made them want to pray. Was it His spirit? The manner of His praying? His words? Or was it the effects of prayer upon His life? He prayed—and He lived and wrought in the strength and power received in prayer.

If Jesus, with His superior ability as a teacher and preacher, inspired others by what He did, we can scarcely do otherwise. Perhaps if we preachers, as a result of our prayer-life, can manifest a winsomeness, a power, a sanity, a certainty, a balance, an insight—in short, the possession of a storehouse of resources, a secret of living not known to others, we may inspire people to pray. Prayer put into life is mightier than ideas on prayer put into sermons. Prayer lived out is stronger than prayer reasoned out. If what we preach about God in prayer is true, then we preachers can prove it to be true, and it can be done no other way.

Another question is of vital concern to our pastors. Many

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of my former and present students now in pastorates have asked me concerning the question of obedience to civil authorities. What can we tell our people to do in matters where the actions and demands of civil authorities seem to clash with and contradict the spirit and teachings of Christ? Ah! That is the question of the hour with hundreds of ministers and thousands of lay-folk. In answer to that question one need not hesitate to speak one's mind. It is surely impossible to add anything to the confusion everywhere manifest. Surely we have seen in print the last word that can be written on this question that misinterprets and misrepresents the spirit and teachings of the New Testament. We may repeat some of these misrepresentations, but we can scarcely add anything new.

Before these words will be put into print ministers will have answered the first question that concerns them. Should they register on October 16? Or, if they are not within the age limits of twenty-one to thirty-five, should they advise other ministers and their members to register or to refuse to register? Of course, only a few will hesitate to register. Two ministers to my knowledge have made an agreement. They are within the registration age. They have agreed not to register. If either of them goes to jail, the other will divide his salary with him if he has one. One must confess that this sounds more like *The Acts* of the first century than the actions of many of us present-day preachers. But the real test lies deeper down or farther along the line than the mere question of registering.

Some ministers are ready not only to register, but also to take a gun and obey the government's orders (if and when they come) to go forth to kill the enemy. Further, they are anxious to advise their members to follow their example—in the name of Christ and on the basis of Biblical teachings. One minister said plainly, "There are two lines of Biblical teaching. One concerns the individual, and it is sin for the individual to kill other human beings. The second line of teaching concerns the group organized as the State or as a government. This State can take human life by Divine

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authority delegated to human governments. It is not sin for the individual to take the life of others in obedience to the command of the State under which he lives. It is therefore not sin for the individual, including the Christian individual, to obey his government in answering the call to arms and to battle in the effort to kill the enemy."

Ever since Adam and Eve faced God in judgment in the Garden, we have been trying to rationalize and justify our sins in disobeying God's direct and unqualified commandments. The ingenious ways by which we do this are themselves proofs of the power and cleverness of human brains. We may act foolishly, but it is not because of the absence of brain power and the capacity for thinking.

We justify obedience to civil authorities, including the call to war, by Paul's words in Romans 13. It seems not to occur to us that Paul's life was marked as much by his repeated violation of the will and pleasure of both civil and religious authorities, even on peril of his own life, as by any other one thing. The one thing that Paul always did was to be well-pleasing to Christ—not to civil and religious authorities. Almost unbelievable deprivations and persecutions and finally death were the price he paid for living independently of what men said and did to him, including kings and emperors. Then we come along, ignore all of this life of disobedience to human authorities, and make ourselves believe that in Romans 13 Paul was exhorting his readers *always* to be subject to human authorities—without the exercise of conscience and of the light of Christ as to the moralities involved in a given decree or order of human governments. We close our eyes to the fact that early Christians, particularly the ones dealt with in the Epistle to the Romans, were enamored of the fact of their *freedom* in Christ, freedom from law (cf. Rom. 6:1,) *all* law, and were definitely on the road to antinomianism. In Romans 13 Paul is trying to combat such a spirit by appealing for loyalty on the part of Christians. What could do more damage to Christianity, particularly those early days of struggle, than for the members of the Christian society to

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create the impression among non-Christians that they were citizens of only one world—the other world, that they (in the name of the invisible Christ they professed) were a law unto themselves, that they were not good citizens, that they would not coöperate with organized society? To be good, obedient, coöperative citizens has a definite bearing upon evangelistic efforts. For Christianity to make men more alert, more intelligent, more eager, more effective in being good citizens is Christianity's first appeal to others. It was for this that Paul was appealing in Romans 13. To push ahead to the point of having Paul advise his readers to stifle their consciences, to close their eyes, to obey human rulers *blindly* is next to blasphemy! It ignores the life and teachings of Jesus and of Paul and of all the rest of the New Testament writers.

Does it never occur to us that no one sentence, no one section of Scripture can say everything? We must admit that sometimes it is hard work to search for the exact truth presented by a given sentence or section of Scripture; to have to try to remember the spirit and truth of Christianity as a whole and to interpret each section of the Scriptures in the light of the whole; particularly since our prejudices and our desires are constantly seeking to get us to read into Scripture what we want to find there.

It would be humorous, if not so tragic, to observe how some people draw out of Romans 13 a law of life which, when pushed to its logical end, as is often done, not only ignores the immediate context, but also the larger context of the writer's life and teachings and of Christianity as a whole, and then rant and rave at others who perform similar exegetical feats with other Scripture.

Again we sometimes justify obedience to civil authorities, including the call to war, from 1 Peter 2: 13, "Be subject to every ordinance of man for the Lord's sake."

Now that settles it. Be subject to *every* ordinance of man—everyone! There is to be no critical analysis of the ordinance. Just close your eyes, smother your conscience. Forget the Biblical teachings as a whole, especially the com-

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pleted revelation in the New Testament, and do what men (including governmental men) ordain that you should do!

Now if we must take this Scripture from Peter's Epistle and expand it into a universal, unyielding law of life, we must rebuke the writer for an unpardonable inconsistency. For we catch him in the very act of violating his own words. While in court in the beloved city of Jerusalem, being tried for a certain alleged misdemeanor (Acts 4: 5-7), he said to the court, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard" (4: 19, 20). Then he was released and allowed to go free. But he knew that these men had ordained that he should not preach any more in the name of Christ. Yet he continued to violate the ordinance of the constituted authorities (4: 23-31). We know he did; for a little later the same court had to say to him, along with the other eleven apostles, "We strictly charged you not to teach in this name: and behold, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us" (5: 28). We charged you not to do so and yet you disobeyed us! What could he say for himself? "But Peter and the apostles answered and said, We must obey God rather than men" (5: 29). Surely Peter will soon learn his lesson! They again "charged them not to speak in the name of Jesus, and let them go" (5: 40). Yet "every day in the temple and at home, they ceased not to teach and to preach Jesus the Christ" (5: 42). But we must conclude, I suppose, that with the passing of time, Peter reflected upon his foolish ways, saw his mistakes and reached the conclusion that Christians should obey every ordinance of man. Or perhaps we may cut the Gordian knot and resolve the difficulty by reaching this conclusion: Peter refused to obey the ordinances of men when it called for his ceasing to preach the gospel, trying to save men. But, of course, if men should ordain that he should go out to kill other men, even unregenerate men, the will and pleasure of God would be that he comply with this ordinance!

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Or perhaps it is all a matter of the difference between an ordinance and a charge: an ordinance must be obeyed; a charge may be disobeyed! Thus we modern Scribes and Pharisees spin out our theology and ethics, and cover up the plain teachings of Scripture with our traditions, thus making room for living in a non-Christian world in a way that is much safer for our physical well-being.

And we wonder why the unsaved world, including intelligent men, does not come running to our churches, to our teachings! 'Tis strange how they resist our clear, forceful logic, the appeal of our studied and consistent exegesis!

It would be far more honorable in us and less dangerous to Christianity just to say frankly that to comply with the ordinances of men, particularly in the matter of war, is more convenient, is safer, less disturbing to all concerned, than it is to participate in wars regardless of their causes and issues and then to seek to justify our actions from Scripture. One might just join the throngs of people who do say that the Biblical teachings are fine ideals but are impracticable, that they may come into their native atmosphere in the future, but cannot be lived here and now.

This article is willing to prophesy that the chances are very strong that during the quarter of a century following this war preachers and church leaders will be uncovering the records and facts regarding the way in which they were misled and stampeded into this war just as took place during the first World War. Now and not later is the time to safeguard ourselves from embarrassment. The church cannot well go through another experience of disillusionment and lost prestige like it experienced after the last World War. Can we as ministers pitch our ministry above the fads, worldliness, paganism and hate of the present-day world? If not, God pity us!

Our Contributors

Amongst Baptists more fully perhaps than with other denominations the churches, the district associations, the State conventions and even the National gatherings are controlled by ministers. The layman has not been given his rightful place in responsibility and leadership. Not long ago a man said to us: "No, I don't subscribe for a denominational paper because those papers are just filled up with little sermons by preachers." We are seeking in this issue to emphasize the importance of the lay element in Christian activities. Three of the articles that we publish are by prominent laymen. The names of Dr. H. Theodore Sorg, Mr. R. P. Fales, and Mr. William E. Litzenberg have been well known for many years in Baptist circles, and their words carry wisdom.

The article by Dr. Harris of the Eastern Seminary is full of suggestiveness and help as is everything that Dr. Harris writes. President Palmer, Dr. Adams and Dr. Mueller, all of the Seminary, carry forward the usual interesting departments. The story of the Moravian missionary work is told by the mother of the Editor-in-Chief. Mrs. de Blois was deeply interested in religious and educational work and for many years conducted a regular department in a weekly journal which emphasized these activities.

Notices of Recent Books

CHURCHES AND SECTS OF CHRISTENDOM. By Prof. J. L. Neve. The Lutheran Literary Board. 1940.

This is a well written and excellently planned book describing all the various church groups in Christendom. Not only the kaleidoscopic American religious scene is well and adequately treated, but we are constructively informed about the churches of Europe. The author, a well-known scholar of the Hamma Divinity School of Springfield, Ohio, divides the churches of Christendom into thirteen more or less distinct families. Under a special heading such independent and unrelated groups as the Catholic Apostolic Church, the Plymouth Brethren, the Church of God, Jehovah's Witnesses, the Swedenborgians, the Amana Society, the Shakers and the Mormons are set forth. Both the Roman Catholic Church and the Eastern Orthodox Churches receive careful attention.

In German fashion each chapter is headed with a rather comprehensive bibliography, the titles appearing in heavy type, a most valuable aid to the research student and also to the general reader.

As Professor Neve analyzes each church group he carefully and objectively defines his terms. The peculiar self-appraisal of a given church, its conception of church and state, its sacramental order, its basic theological tenets, as well as its attitude toward other attitudes are clearly elucidated, so that even the uninitiated reader carries away definite information and intelligent conviction with regard to the often baffling expressions of the Christian faith.

In an appendix Professor Neve also deals with the crucial questions raised by the movement toward Church Union, the controversy between modernism and conservative theology, and the emergence of the Groupers or Buchmanites.

Throughout this book we may find the evidence of a reverent, scholarly and truly irenic Christian spirit. While the author, a conservative Lutheran theologian, quite naturally tends to interpret other Christian bodies from the vantage point of his Lutheran faith he nowhere understates the positions of those who differ with his own.

This book fills a real gap in Christian literature. Seminary students will find a most helpful source of information and enlightenment. Every minister ought to have this book on his library shelves. Participants in ecumenical gatherings will not go wrong if they take this book into their conferences and discussions on interchurch relationships. The reviewer takes great pleasure in recommending Prof. Neve's book most warmly to all students of theology and Christian denominationalism. W. A. M.

A CONSERVATIVE INTRODUCTION TO THE NEW TESTAMENT. By Samuel A. Cartledge. Zondervan Publishing House. 1940.

The scholarly young professor of Columbia Theological Seminary has given us a much-needed volume. Careful study of the book indicates that the author has no need to apologize for the word "conservative" in his title. The book is scholarly as well as conservative. It is not, however, a book for scholars and does not attempt to compete with the monumental works of Moffat and Zahn. The general reader will find Part I of particular value. In brief and concise form it covers the primary matters of principles of interpretation, transmission of the Greek text, the canon of the New Testament, the language of the New Testament, and the pagan religions in the Roman Empire.

Part II consists of seven chapters which cover the Synoptic Gospels, the life of Christ, the Acts of the Apostles, the Pauline Epistles, the Epistle to the Hebrews, the Catholic Epistles and, finally, a rather complete study of the Johannine literature.

While the author does not enter into lengthy discussions on critical matters, he gives evidence of complete familiarity with them. A splendid example of this is to be found in his discussion of Formgeschichte.

This book will be helpful to the average minister and of value to the more scholarly type of general reader. C. H. M.

THE MODERN MOVEMENT IN AMERICAN THEOLOGY. By Frank Hugh Foster. 219 pp. Revell. \$1.75.

The large portion of this volume is given to a critical analysis of the theology of Bushnell, Henry Ward Beecher, George A. Gordon, Henry Churchill King, and some of the radical school of theology in general.

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The work is historical in nature. The author gives a rather comprehensive study of the positions held by these outstanding preachers. He is severe in his criticisms and shows very little patience with those who hold conservative views of theology. He occasionally puts a little venom in his spearhead of criticism when dealing with those who hold on to the traditional view of the inspiration of the Bible, of the doctrine of the Trinity, of miracles and of the vicarious Atonement.

The book is valuable for historical purposes. It is polemic for extreme theological liberalism.

G. P.

THE PHILOSOPHY OF CHRISTIAN EDUCATION. By Herman H. Horne. 171 pp. Revell. \$1.50.

This is a volume of seven lectures on Christian Education given by Herman Harrell Horne, Professor of History and Philosophy of Education, New York University, under the auspices of James Sprunt Foundation at Union Theological Seminary, Virginia.

The author has surveyed with keen, sympathetic understanding the philosophy of Jesus, the teaching of Jesus and Paul, and the methods employed by Jesus in presenting His message and in seeking to attain His goal.

He declares that the goal of Christian Education is God-likeness, the goal of the individual is the character of Christ, and the goal of the race is a Christlike humanity. The absolute goal is the nature of God.

It is reassuring and encouraging to read a volume like this. The author would have Christian Education Christ-centered, which surely is reasonable and essential. One cannot read this volume without feeling that the author is thoroughly acquainted with the Scriptures and has had an experience with Christ which gives his message vitality.

Students of Christian Education will do well to become acquainted with the practical and helpful work.

G. P.

REACHING THE UNCHURCHED. By Alfred L. Murray. Round Table Press. 1940. 150 pp.

This is a most fascinating and helpful book of ten chapters. The book is not a series of chapters on methods, but a living vital record of the author's wide experience both as pastor of a church, and also as a leader of young and old in the art of leading others to Christ. Dr. Murray is the author of several books which reveal an unusual ability in being able to write in an understandable and interesting manner. Each chapter has a definite helpful spiritual message on leading others to Christ. This book should have a wide reading in all our churches by old and young.

B. T. L.

MAN'S SEARCH FOR HIMSELF. By Edwin E. Aubrey. Cokesbury Press, Nashville. 1940. 218 pp. \$1.75.

The clue to the significance of Dr. Aubrey's "Man's Search for Himself" may be found in the reminder of his publishers that the author believes that American thinkers can make creative contributions to Christian theology. In conformity with this conviction, Dr. Aubrey has encompassed himself about with a great cloud of erudite witnesses. Thus surrounded he lifts, Diogenes-like, the lantern of psychological, philosophical and Christian truth and throws its rays full in the face of that elusive phantom, the Self.

Man in his innermost being is solitary and incommunicable. Yet man is inevitably social. His personal and social needs alike find fulfilment in relation to a higher order, the Kingdom of God. The Kingdom of God is the ground of both personal and social integration, the individual and his group belonging to each other in the individualizing unity of love because they belong to the purposes and fellowship of the God of love. Integration on the Kingdom-of-God level means individual and collective freedom. The slavery of freedom per se becomes the liberty of self-determination toward self-realizing goals. "The indifferent freedom of choice becomes the freedom of achievement. It is not merely freedom to choose the truth; it is freedom in the truth" (p. 181).

It is not possible for a man to tell all he believes in the compass of a single book, but some of us might wish that Dr. Aubrey had indicated more clearly the relation of Christ to the solutions to which he so penetratingly points.

C. G. R.

FACING LIFE AND GETTING THE BEST OF IT. By Clarence E. Macartney. The Cokesbury Press. 1940. \$1.50.

The thesis of this book of Dr. Macartney is as simple and as clear as the book itself. It is this: "We must all face life. How shall we face it? . . . Man is either the

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master of life or he is mastered by life." In carrying out this thesis Dr. Macartney in fourteen chapters discusses the following problems which all men face: fear, love and sex, temptation, anger, the tongue, trouble, yesterday, loneliness, our enemies, marriage, jealousy, doubt, death, myself. In his discussion of these problems one senses immediately that he is bringing to play his wide and varied pastoral experience. All who are troubled by these problems will be helped by this book. C. H. M.

THE ETERNAL VOICE. By Leslie D. Weatherhead. The Abingdon Press. 1940.

This excellent little volume is a collection of sermons preached from the pulpit of the City Temple, London. The author in his usual lucid manner has presented a series of thought-provoking sermons. Several of them are of unusual significance in view of the present world crisis. One of these in particular must be of great help to the people of war-torn England, namely, "The Christian's Attitude Towards Sorrow." This small book of 260 pages contains at the end a questionnaire which may prove of great help to the casual reader. C. H. M.

DEVOTIONAL LIFE OF YOUNG PEOPLE. By Clarence W. Cranford. Judson Press. 1940. 125 pp. 60c.

"Devotional Life of Young People" is a volume planned and presented as a manual suitable for use in discussion groups. It contains two emphases: first, it attempts "to deal more definitely with the development of the devotional life of the individual in which meditation, prayer, Bible reading, and the church shall be allowed to make their distinctive contributions," and second, "to seek to present some fruitful areas for contemplation in developing the religious life."

With the exception of a few debatable inclusions, the author has treated well the questions which are ever present in the minds of inquisitive youth; and he has written helpfully some suggestions for developing a meaningful devotional life. The addition of questions and bibliographies to each chapter has increased the worth and usefulness of the book. I. A. J.

PROTESTANTISM'S HOUR OF DECISION. By Justin Wroe Nixon. Judson Press. 1940. \$1.39.

Professor Nixon tries to arouse American Protestants to realize *their* hour of decision. And well he might when most sinister forces are unleashed to destroy our heritage. Christianity *and* democracy constitute this heritage of ours, and Protestantism can only survive "as they prove to be dynamic factors in dealing with the problems of the new age."

The "enduring Christian faith," the very secret and soul of the church, has two basic elements: first, the belief in man's inherent worth, and secondly, the "assumption that man lives out his life in a superhuman or supernatural world from which his worth is ultimately derived." While totalitarianism sums up its contempt for man in the legend, "Thy people is everything, thou art nothing," our faith affirms with the Puritan rebel Kett, "Call no man villain who was redeemed by the precious blood-shedding of Jesus Christ." God loved man so much as to give His Son for the "rescuing of man from sin and death."

America's contribution to world Christianity consists chiefly of five things: 1. The idea of the separation of church and state; 2. The urge toward civic and social reform; 3. The prominence of the laity in Christian work; 4. The practical-mindedness of American Christianity; 5. The principle of voluntary association and coöperation. At Oxford both Nixon and Pitt Van Dusen drove home the latter example of "realized ecumenicity."

The relation between Protestantism and democracy, the challenge of the economic crisis, the struggle for an international order, and the conditions for a spiritual revival are ably discussed.

Dr. Nixon warns against withdrawing from the troubled scene about us. Let the Church be the Church, reminding men of the Eternal who has revealed Himself uniquely in our Lord Jesus Christ. To keep intact political democracy let the Church unceasingly demonstrate the possibility of small-scale spiritual democracy in her own life and thought. She must never lose the sharp edge in her message, that is, the quality of moral indignation. But her prophets must also seek to understand the men in the ranks who are often more concerned to change things than ministers assume.

This is a wholesome, sane, and constructive book. It faces honestly some of the baffling problems of our day, the perniciousness of human sin and rebellion against God,

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the adequacy of the gospel of the grace of God in Christ Jesus, the lessons of our American spiritual pilgrimage, and the stern demands of the hour. Over it all hovers a serene assurance of the ultimate triumph of God's righteousness and truth. We would formulate some problems in a somewhat different manner, but basically this book is worth while.

The reviewer has pleaded for some time for a Baptist Oxford. What if we were to meet quietly these days, with the New Testament before us, and Dr. Nixon's book in our hands, in order, with chastened spirits and minds receptive to God's holy wooing, to agonize together for a fresh understanding of the mystery of our faith, "And the Word became flesh, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth"? May God have *His* way with all of us, and through His people bring redemption and life more abundant to all the world.

W. A. M.

THE SOCIAL FUNCTION OF RELIGION. By E. O. James. Cokesbury Press. 1940. 312 pp. \$2.50.

The author is a British scholar of high standing. For a quarter of a century through the media of books and magazine articles he has shared his great learning with the reading public. He is now head of the Department of Theology and Professor of the History and Philosophy of Religion at the University of Leeds.

The author starts out with the assumption that chaos is now general throughout the world. We are threatened with the total collapse of our social structure. He does not argue that this is so. He undertakes to discover why it is so. The diagnosis is simple and clear. In primitive and medieval society religion was the bond of union, the force that gave cohesion to the group, the dynamic that moved men together to a common goal through loyalty to common convictions and ideals. This was true of paganism, Judaism and Christianity. Now the religious foundations are crumbling or gone. Life has lost its meaning. There is no common loyalty for there are no common purposes to live for. The scientific spirit has borne its crop of individualism, liberalism and capitalism. Each person thinks, rebels, plans, lives for himself here and now, not for the group and not for life hereafter, so that society has broken into many parts and there is no cohesion. Marxism, Communism, Nazism, Fascism and all other politico-economic movements and exaggerated nationalism are really substitute religions, making up in part and temporarily for the lost foundations of society. These new loyalties will lead the nations to suicide because they cut squarely across all the accumulated values, wisdom and progress of humanity.

The remedy can be nothing less than the reconstruction of the religious foundations of society. This is the social function of religion. It is a stupendous task!

The context of the present is the past. Only by understanding the history of the function of religion in the past can we help religion to function today and tomorrow. The strength of this book lies in its presentation of the history of the function of religion in society. One could wish for more specific help from the book on how to make religion function as it needs to function today. This book has great merit, as can be seen from the chapter headings. They are: Providence; Myth and Revelation; Ritual and Worship; Ethics and Conduct; Marriage and the Family; The Church and the Community; The Nation and Nationalism; Religion and the Modern World.

W. W. A.

IS GOD EMERITUS? By Shailer Mathews. The Macmillan Company. 1940. 93 pp. \$1.50.

Only the word *tragedy* describes the present-day world. No thinking person questions the fact that we are in a critical turn in history.

There are at least three ways of looking out on the chaos of today. One is to renounce the idea of God altogether; throw away all ideals, all values, all sense of order and purpose in life and the world, and to drift along aimlessly in a sea of despair. The second is to despair of the world as it now is, to give up all hope of making this world better, and to rest one's faith and hope solely on divine intervention, which will destroy this world and substitute for it that which is desired. Among Christian people today there is without doubt a decided increase in the number of those who take this view of things. "The coming of Christ is our only hope"—these are familiar words these days.

There is a third way of looking at our world. It faces frankly the breakdown of modern life in all phases. Then it discovers the cause of that breakdown and seeks to find a remedy. Dr. Mathews' book comes in at this point. To the author the

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tragedies of our modern world are real, tragic and almost complete. But he neither despairs of hope nor turns to the future to the coming of the New Jerusalem.

He has an explanation of the tragedies and he offers a practical solution. Our tragedies, if not due to, are at least evidences of a false and inadequate conception of God. God is *emeritus*. That is, one view of God is *emeritus*. It is this traditional view of God that was inadequate and so is *emeritus*.

Science and liberal theology have rendered our traditional God and religion *emeritus*. But man is incurably religious. This is shown by the substitute gods he has made for himself. Man must have an authority, something by which he can regulate his life. Thus he has elevated to a place of ultimate moral authority such gods as his business, culture, social service, nationalism. Loyalty to these substitute gods has helped throw our entire world order into utter confusion. These gods and religions are dying by the suicide route. Nor can the old view of God and religion be revived.

The remedy is to be found in a new view of God, a scientific view. Science and experience disclose certain personality-producing activities or forces. A cosmic process that is real—in this we can repose faith.

In Jesus more than in any other we see these cosmic forces at their best. He reveals a cosmos that is not mechanistic but personal, at least as having forces that produce personality. Love is the law in this cosmos. Personal values are superior to all others. "Human progress follows the democratizing of privilege." Our part is to practice kindness and service. To these there is no death. One can read this book with great interest without agreeing with it fully.

W. W. A.

THE EPHESIAN TRADITION. By H. E. Dana. Kansas City Seminary Press. 1940. 175 pp. \$1.00.

This is an interesting and valuable book for those who are interested in the study of the *origin* of our Four Gospels. Scholarship has settled down upon the fact that back of our present gospels there were both oral and written sources. The study of the written sources (the documents) has engaged critics now for half a century. Some critics have come near to forgetting that there was an oral tradition. More recently students in this field have turned again with renewed interest to the study of the oral tradition.

According to Dr. Dana, scholarship has agreed that the oral tradition about Jesus existed first. This originated naturally and mainly in Palestine. There was only oral tradition until Christianity was planted in the Greek world. The first *written* records were "Gospel Lessons," prepared for Gentile converts. The second step in writing was "Primitive Gospels," short accounts of certain phases of Christ's life and teaching, including perhaps our Mark. Then came our Matthew and Luke, resting upon oral tradition, primitive gospels and perhaps gospel lessons.

Dr. Dana's book takes hold of the task at this point. He feels that critics have failed to see that the Fourth Gospel came into existence, not by a different process from that which produced the Synoptics, but by a continuation of that process. Taking what German scholars have popularized as *form criticism* (*Formgeschichte*), our author enters upon the study of the oral tradition, particularly the *Ephesian tradition*. He does his work thoroughly and constructively. He has without doubt made a definite contribution to gospel criticism.

The author warns the reader at the beginning that this type of research is highly subjective. "It is a process of seeking for the most plausible conjectures. This treatise represents an effort to apply this new method of gospel criticism to the sources of the Fourth Gospel. Hence the following pages are expected to be regarded as in the nature of hypothetical suggestion."

W. W. A.

THE TEN COMMANDMENTS FOR TODAY. By J. B. Rounds, D.D., Oklahoma City, Okla. Zondervan Publishing House, Grand Rapids, Mich. \$1.25.

It was a great delight and refreshment to read this book. The author deals honestly and sympathetically with an unquestioned modern point of view but with unswerving loyalty to the facts and principles of divine revelation. It is unusually readable, and while it makes no scholastic pretences, it offers to the student ample food for thought. The purpose of the book, after showing the place of law in God's economy, and that the decalogue epitomizes that law, proceeds to apply the ten commandments, one by one, to the modern world and its chaotic condition. It is strictly Biblical withal, in its treatment of each application, instancing in the Scriptures the various violations of each commandment aforetime, and modern infringements in the light of the continuance of those ancient violations. The spiritual values are not overlooked, and the fruits of obedience or disobedience are tabulated. The chapter

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on the fourth commandment, and the strictures therein on Sabbath Observance are timely and telling. Also the remarks concerning the fifth in the decalogue referring to the home as now established, is especially arresting. One rather looks for an elaborate reference to wholesale murder by war. The concluding chapter shows how the law was dissolved in Jesus who was "the end of the law for righteousness to every-one that believeth." A splendid book of 160 pages, well worth reading. It is both original and timely.

A. E. H.

SNOWDEN'S SUNDAY SCHOOL LESSONS FOR 1941. By Earl L. Douglass.
Macmillan. \$1.50.

The teaching in our Sunday schools would be much poorer without the numerous lesson helps which are published each year. Of the many such books, Snowden's stands out as one of the best.

One of the attractive features is the style of presentation and printing. The lesson plan stands out in bold type in a prominent place. Important points are indented and placed in boldface type. Practical suggestions for the teacher are included with each lesson.

D. R. G.

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